THE LUTHERAN
Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI

March 25

1947

VOLUME LXVI - No. 6

Easter Carillon

1 CORINTHIANS 15:20-28

Break forth, terrestrial Easter bells,
Your chime celestial tidings tells!
Faith, once fettered in the tomb,
Bursts all boulders, fells all gloom.

Ring out, O glorious Easter bells.
Your message which all doubt dispels!
Hope, once laid in mute abyss,
Rises in exultant bliss.

Peal forth, triumphant Easter bells,
The Prince of Life in glory dwells!
Love's redeeming labor done,
Laud, extol, the Risen One!

ESTHER ZUTZ SCHUESSLER

RELIGIOUS NEWS SERVICE PHOTO

Mrs. Iago Robinson, wife of the Rev. Edgar Robinson, pastor of the Good Shepherd Lutheran Church, Gary, Ind., is the first Negro nurse to serve at the local Methodist Hospital. She received her training at Richmond, Va., in St. Philip's School of Nursing and the Medical College of Virginia.

Bethany Lutheran Church in Trenton, N. J., has a very active European Relief Committee. The congregation has adopted sixteen families who receive food and clothing at frequent intervals, while individual members of the church have adopted fourteen families. More than sixty packages have already been sent by the church and more than 200 packages by individuals. The church has also contributed about $300 to Lutheran World Relief. Mr. Geo. Kraus is chairman of the European Relief Committee of Bethany Lutheran Church.

Emmanuel Lutheran Congregation, Fresno, Calif., had its own Peace Thankoffering, honoring returned servicemen on Nov. 24, 1946. A total of $26,353.60 was collected in cash. Offerings included one of $2,000; seven of $1,000; one each of $800, $750, $700, $600; seven of $500; four of $300; five of $250; seven of $200; one of $175; two of $125; one of $115; thirty-two of $100; two of $75; one of $60; twenty-three of $50. The balance of the offering consisted of contributions from $45 to ten cents. The proceeds were used to purchase a ten-acre plot of ground on which the new Christian day school, a memorial to the veterans of World War II, will be built. The school has two regularly called teachers. The Rev. O. H. Reinboth is the pastor of Emmanuel Church.

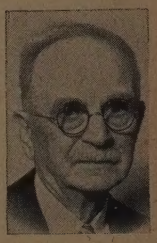
The accompanying cut illustrates the synodical Centennial poster stamp issued by the American Lutheran Publicity Bureau, 1819 Broadway, New York 23, N. Y., as announced in the previous issue of the WITNESS. Small quantities may be secured in the manner previously indicated. Sheets of 100 stamps may be purchased for $1.00. Send check or money order.

Valparaiso University recently received a copy of Martin Luther's hand-illuminated German Bible of 1535. The book was printed by Hans Lufft, Wittenberg, and the copy in possession of the University is said to represent the first printing of the second edition. The volumes were acquired through Mrs. William Mullin of La Porte, Ind., daughter of the late Dr. Frederick Kroencke, former dean of the university, who willed the book to her.

St. Paul's Goes on the Air in New Orleans

St. Paul's Lutheran Church went on the air for 13 consecutive weeks of radio broadcasting, starting Feb. 2. This picture was taken in one of the studios of Station WJMR, since telephone lines to the church auditorium were not as yet installed. The Rev. H. B. Roepe is pastor. The congregation is financing the broadcast

Mr. William H. Rosenbaum was recently honored with a testimonial dinner by St. John's Ev. Lutheran Church, South Wanatah, Ind., when he retired after having served for over forty years as treasurer of the congregation. His pastor, the Rev. A. V. Kuster, on the occasion spoke on the theme "The Layman's Church" and in behalf of the congregation presented Mr. Rosenbaum with a gift of appreciation for his long services.



The Walther League groups of the Southeastern District have chosen a new name to identify themselves. Taking their cue from the tree characteristic of North and South Carolina and parts of Georgia, the District will henceforth go by the name of "The Southern Pine."

At a recent dinner meeting of the Chicago chapter of the Lutheran Collegiate Association the discussion was centered in the college graduate's service in the local congregation. The thirty college graduates present encouraged one another to practice humility in their respective congregations and not consider themselves superior by reason of their college education.

The American Lutheran Church's Board for Parish Education has requested Concordia Publishing House to supply a special printing of Dr. Alb. V. Maurer's booklet *Shall I Become a Lutheran Teacher?* As previously noted in the WITNESS, the American Lutheran Church is making efforts to re-establish the Christian day school in its midst. The training of teachers for these schools will be undertaken by Capital University, Columbus, Ohio, and by Wartburg College, Waverly, Iowa.

Our Cleveland, Ohio, Lutherans, at a cost of $51,000, have purchased the King Estate, adjoining the Lutheran Veterans Club Headquarters, with three well-constructed residences on it for their projected Lutheran High School. Plans for a campaign to raise $150,000 to finance the purchase and to remodel and equip the buildings for school purposes are well under way. The location is a very favorable one, since it will enable the school to make use of some of the fine facilities of the Veterans Club, such as the auditorium and the gymnasium. G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A.

March 25
1947

THE LUTHERAN Witness

Volume LXVI
No. 6

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Editorial

"Let This Mind Be in You"

The Gospel for next Sunday, Palm Sunday, gives the reason for its name. When our Lord held triumphant entry into Jerusalem, the people strewed palm branches on His way. They cried "Hosanna!" — "Save Now!" For the catechumens of the ancient Church this day's Propers were a reminder of the great Center of our Christian faith: Jesus, our Lord and Savior. He "became obedient unto death" (Epistle). In His suffering for our sins He was "forsaken of God" (Introit), a "reproach of men and despised of the people" (Gradual); yet amid it all He was the very Acme of patient, humble endurance. He is also the Center of the faith of our catechumens today and of ours. As we thank God for the proof of His love for us sinners in the giving of His beloved Son, we must also pray Him that this mind may be in us which was in Christ Jesus. Therefore the beautiful Collect which has been used in the Church for fourteen hundred years should also be our fervent prayer:

Almighty and everlasting God, who hast sent Thy Son, our Savior Jesus Christ, to take upon Him our flesh and to suffer death upon the Cross that all mankind should follow the example of His great humility, mercifully grant that we may both follow the example of His patience and also be made partakers of His resurrection; through the same Jesus Christ, our Lord.

W. G. P.

Facing Toward Easter

Many of our people are preparing to make their contribution on Easter Day a real sacrifice of joy and thanksgiving. To them this is not a matter of compulsion. No one is forcing them to do it. No one gives them a button if they contribute. No one faults them if they do not practice self-denial of one kind or another all during Lent in order to make their Easter offering as large as possible.

Why do we Christians, then, prepare for this Easter offering? Why do we look forward to it? Why do we hope that for our congregation it will be generous?

The Easter offering is to be a thankoffering for the glorious victory which our Savior gained for us. Are we not thankful for this victory and for all that it bestows upon us? It is to indicate our firm and joyous faith in His resurrection from the dead. The Easter offering is to testify to our loving devotion to the mighty Victor who for us "hath abolished death and hath brought life and immortality to light." The Easter offering is to serve as evidence and proof of the earnest sincerity of our prayer: "Hosanna to the Son of David," "Thy kingdom come."

How glad some would be to give if they had it! Let those, therefore, whom the Lord has blessed with earthly means rejoice in their privilege to give for the glory of the Savior and the extension of His kingdom of blessings among men. In giving our Easter offering we rejoice to experience again the truth of this statement: "It is more blessed to give than to receive," Acts 20:35.

S.

Take Time to Be a Parent

Every one of us knows that there has been much said and written about the delinquency of youth. However, not one, but many have pointed out that we ought rather to speak of the delinquency of fathers and mothers. There were extraordinary opportunities for making money, and the love of money captured many and became the root also of the delinquency of youth and of children. Who can deny that many have become so devoted to business, if not to something that is worse, as to have little time for home and family. There are mothers whom card parties and other social activities engross to such an extent that the neglect of their children follows. Parents must be reminded that they must take time to be parents. True, the father must support his family. The Bible expressly teaches, "If any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel," 1 Tim. 5:8. But no one need say that other duties are so important and imperative as to leave no time for attention to children. Think of Martin Luther! We cannot imagine a man who was more occupied with the work of his life, writing, speaking, teaching, meetings, and yet he found time for his family. One of the most beautiful family pictures we have is the picture of Martin Luther with a musical instrument in the midst of his family. But we will not take your time to discuss Luther's family life, you may read the chapters in one of his biographies.

We have also known widows who had to support their families by their handicraft, who yet found time to have daily devotions with their families, whose example and attention in those times which they could give to their children were so impressive that their boys and girls never forgot them. If God has made you a parent, take time to be a parent, to be a good parent. Pray for your children, encourage them. Those of us who make a real earnest effort to do what God commands will become deeply conscious of their weakness and their shortcomings. But that is exactly what God wants us to recognize, so that we may humbly submit ourselves to the mighty hand of God and pray for His help and assistance. If you would know of ways in which you could help your children to prepare for their battle of life, ask your pastor to give you information and to guide you in this matter. He will know ways and means by which you can bless your home without injury to your other duties.

Again, be not a haphazard father or mother. Plan your life with your children, and just as you are thankful for your physician's advice concerning your health, seek the advice of your spiritual guide in this all-important matter of being a true father or mother to your dear children.

S.

Progress in Our Deaconess Work

"Salute Tryphena and Tryphose, who labor in the Lord," was the motto announced by the Rev. Arnold Krentz, superintendent of the Deaconess Association, for the annual meeting last November. The quotation is taken from the Letter to the Romans, where Paul (Chapter 16:12) sends a greeting to two women who had been helpers in the work of the congregation. That these women served in a field which we now call deaconess work is all the more credible since this letter was brought to the congregation in Rome through Phebe, the deaconess of the church at Cenchrea near Corinth.

Since the restoration of the diaconate (the office of deacons and deaconesses) spoken of in the New Testament was restored by Theodore Fliedner more than a hundred years ago through the institutions at Kaiserswerth in Germany, the contributions of the deaconess have been of inestimable service to the work of the Christian Church. While not approaching in extent of effectiveness the work of the deaconesses in Germany, the institution has been cultivated in the United States notably by the United Lutheran Church and the Norwegian (Evangelical) Lutheran Church, and to a very limited degree in the Missouri Synod. We therefore hail with delight every indication of progress in the work done by the association which has its headquarters in Fort Wayne and which is now training its young women at Valparaiso University. We subscribe to the felicitations offered the Association and Valparaiso University "for meeting the demands of our time by resolving to put deaconess education on the American standard, which is a four-year college course." Those interested should order a copy of *The Lutheran Deaconess* from the superintendent, the Rev. Arnold F. Krentz, 2808 Hoagland Ave., Fort Wayne.

G.

Federal Aid for Education

Jesuit *America* of Feb. 15, 1947, p. 538 ff., registers a useful warning with reference to the Thomas-Hill-Taft bill on Federal aid to educational institutions.

True, we are sometimes suspicious of the Roman Catholic efforts to align religious and parochial institutions of learning at the public trough. We may take with a grain of salt Father Murray's assurance, in his article in the same issue on the problem of Church and State (p. 542), that Catholic education is "intent on service, not usurpation."

But *America* scores a point when it points out that Senator Taft himself favors State aid for private hospitals because they save expense to the State, help to keep the entire hospital system from becoming public, and are an outlet for charity; and that the same reasons "support and justify a program of Federal aid to non-public schools." We may question the fact which *America* is trying to prove, but we cannot question that it proves Senator Taft's logic vulnerable.

Much more important, however, is *America's* assertion that Senator Taft rejects Federal aid to private schools because " 'the State has undertaken to educate every child.' "

That means one thing when it signifies that the State provides instruction for every child, so that no child need go uneducated.

It means something else when it signifies that the basis for Federal aid to public schools is that ideally every child should be trained in a public school, and hence Federal support of private schools violates the democratic ideal of education.

Let us be very sure what our legislators and our fellow citizens are thinking, saying, doing about this.

R. R. C.

Fundamentalists Pray for a Luther

After denouncing the Modernists and bewailing the weak, faltering, and hesitant attitude taken by many Protestants, the editor of the *Christian Beacon*, a Fundamentalist, closes with the prayer: "Remember Luther. Oh, that God would give us more men with the spirit of the Reformation in their souls!" This is not the only or the first wistful recalling of Luther's spirit and courage which we have noticed in the periodicals coming to our desk. Both the arrogance of Romanists and the uncertain, wavering attitude of many Protestant clergymen have caused those who are concerned for the Church and for the Gospel to think of Luther's bold and clear testimony. We thank God for this earnestness, this advance in Christian knowledge. However, Lutherans should also recognize in all this the beckoning opportunity and the weighty responsibility which God is placing before the Lutheran Church of America.

The many adults which are being received into our Lutheran congregations, in a number of cases more than 100 during the year, should impress every Lutheran. These are signs of the times which Jesus expects us to recognize, Matt. 16:3. This is no time for family quarrels. It is a time for bold testimony. Now is the time for Lutherans to tell those who would interest them in all manner of side issues what Nehemiah told Sanballat: "I am doing a great work, so that I cannot come down; why should the work cease whilst I leave it and come down to you?" Neh. 6:3.

God has done for us what He did for St. Paul, and which St. Paul gratefully acknowledged, saying: "A great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16:9. Let every pastor, teacher, and member recognize the open door and follow the command of the Master: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together," John 4:35-36.

J. H. C. F.

Nominal Christians on Our Church Membership Lists

In *The Lutheran* of January 15, 1947, we find the following item by C. F. Christiansen under the heading "Time for Examination": "The success of Gideon's strategy lay in the quality of his men, not in their quantity. Therein lies a lesson for the church. Greatness and strength of the church lie less in the *number* of members than in the *kind*. In eagerness to get people to 'join' or in fear of 'losing members' we have lowered the requirements of membership and thus sacrificed the standards and ideals of the Christian religion and of membership in the church. The result is a relatively large membership of persons whose average quality of character, zeal, and consecration is very low. Only a few reflect the high degree of integrity, honor, and virtue required of the ideal Christian. The situation is

serious enough to raise in the minds of many the question of whether or not a major operation of the nature of Gideon's is indicated — the elimination of the unworthy."

It will be well that we also should investigate how many members on our church membership lists are Christians in name only. Of course, we cannot look into the hearts of men. God alone can do that. But a Christian — so the Lord tells us in His Word — must give evidence of his Christianity. When it is found that church members attend church very, very seldom, have not for years been to the Lord's Table, contribute little or nothing for the support of the church, and conform their life to that of the children of this world, then we may well ask ourselves whether such should be retained on the church membership list. Of course, such should first of all be admonished by their fellow Christians in the congregation in accordance with Matt. 18. Our purpose should always be to save souls, and not to condemn them. If, however, all admonition is not heeded, and if such people refuse to submit to church discipline, and will not amend their ways, then their names should be stricken from the membership list. We owe it to such people not to let them remain under the impression that they are good Christians when they are not. And let us remember, that the strength of the congregation consists not in the number of its people, but rather in their quality. Therefore we should also thoroughly indoctrinate all who are to be received into church membership. J. H. C. F.

Social Affairs in Our Congregations

These have their place, but they should not become the chief concern of the members. Just that, however, has happened in some churches. Some years ago a visiting Chinese Christian, when asked his opinion of American churches, answered: "Social life is carried too far; young people go for a good time, but not to worship God."

It cannot be denied that in many cases this criticism is justified. True, it is natural that Christians who belong to the same congregation should enjoy each other's company. It is also natural that those of similar tastes and ages wish to meet together and that they therefore form their own organizations within the congregation. Thus it happens that we have men's clubs, ladies' societies, young people's societies, etc. These all have their spheres of activity and their purposes.

But all these societies are in need of intelligent Christian supervision and guidance. There is danger that some may enjoy the social features in a congregation while they neglect its essential work. When a salesman visits his customer, he may have a social chat with him for a part of the time, but he ought not to forget the real purpose of his call. His employers will certainly consider him derelict if he leaves a customer, after spending a very enjoyable hour, without having made a proper effort to secure an order. It is even worse than foolish, however, to make mere sociability and "a good time" the chief purpose of the gathering of Christians.

Two very simple rules must be observed. In the first place, social affairs should not engross too much of the time of young or old. The worship of God's house, the proclamation of the Word of God, the edification of Christians, and the bringing in of the unchurched must always remain our chief work and should engage our first attention. Then there may be some little sociability on the side. This is in accordance with the Word of God: "Seek ye first the Kingdom of God and His righteousness." And the other rule is that even in our social enjoyments we should not be conformed to this world. All sinful things must be avoided. Even those things which may not be sinful in themselves, but may lead to sin, should make us the more watchful and guarded in our behavior. There is a stanza in one of our Sunday school hymns which reads:

Holy Spirit, brighten
Little deeds of toil,
And our playful pastimes
Let no folly spoil.

Holy Spirit, keep us
Safe from sins which lie
Hidden by some pleasure
From our youthful eye.

These words should express our conscientious desire to have all our conversation be as it becometh the Gospel of Christ. S.

The Lutheran Governor of Minnesota

The newly elected Governor of Minnesota, Luther Youngdahl, is a Lutheran. The *Lutheran Companion* calls attention to the fact that during the election some of his timid friends and party leaders advised him not to display his given name *Luther* so boldly. They told him that the initial "L" before his family name would suffice to identify him. But Luther Youngdahl replied that he would not amputate his name, let the political results be what they will. Of the result of the election the *Lutheran Companion* writes: "When election day came, he sailed in with a fine majority, Luther and all."

We are told upon good authority that the law-abiding, peaceful citizens of Minnesota wanted a man who would not only take a solemn oath to do his duty to enforce the laws of the State, but who would actually act according to that oath.

There are sufficient laws with drastic penalties attached against the nefarious and corrupting activities of secret and open criminals, but energetic, courageous, honest men are needed to enforce these laws. The honest citizens of Minnesota are looking to Luther Youngdahl to do just that. However, the Governor of Minnesota will need the continued support of those who elected him as he begins his crusade against vice, crime, and malfeasance in office.

Moreover, all of us should remember that we Christians have a duty towards the State beyond merely paying our taxes. We have a duty to aid law-abiding, reliable citizens to be elected to public office. Yes, we ourselves should be willing to serve in public office if God has given us the gifts and the opportunity to do this. S.

Helps for Marriage Guidance

Just recently the announcement was made that in the Protestant Episcopal Church new marriage and family canons went into effect on January 1. These canons will be published under the title *A Marriage Manual*, on March 1, by the Morehouse-Gorham Co. of Milwaukee. They are the result of twenty-one years of study by this Church's "Joint Commission on Holy Matrimony." This church body has evidently long recognized the many and varied problems that confront the average minister as he deals with marriage, divorce, remarriage, and related subjects in our country, in which during the past fifty years there has been a growing laxness in the general attitude toward that divine institution which is basic in human society.

Judging from many conversations with our pastors in the field and from the discussion on this question at our recent Youth Conference here in St. Louis, it seems that we have reached the point where it is urgently necessary that our own Synod would appoint a commission similar to that mentioned above. W. G. P.

CENTENNIAL CALL II **1847—1947**

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake!"

Our Church is celebrating its Centennial! That's really something! Let's do it right! Let's give all glory to God!

WHAT DOES IT MEAN TO GIVE GLORY TO THE NAME OF GOD?

Does it mean simply to say in papers and radio and billboards that the word "God" is very great? Does it mean to have big churches, many people in a denomination, great power of wealth, all saying that God is great?

No. God is not great just because many people say the word "God." God is not worshiped in temples built with hands. God is glorified only in people, only as people have Him in them. He does not care if they are rich or poor, young or old, black or red, yellow or white.

WHAT DOES IT MEAN TO GLORIFY THE NAME OF GOD?

The name of God is everything that God means to us:

God gave Jesus, His Son, into the world to save us from our sins. He gives us His Word, through which we learn His will and our Savior. He has reconciled us to Himself through Jesus and has made us His own. He wants to live in us through His Spirit, and He works His will in us and through us.

To glorify God's name is to make Him mean that to others:

To tell them who He is—
To make clear to people what He means to us, right now—
To help make people into children of God.

THAT IS WHAT IT MEANS TO CELEBRATE A CENTENNIAL AS GOD WOULD HAVE IT—TO MAKE CLEAR TO PEOPLE HOW MUCH GOD HAS MEANT TO MEN FOR A HUNDRED YEARS!

GOD HIMSELF MUST GLORIFY HIS NAME IN US!

The Sign of the Seed Corn

By BERNARD H. HEMMETER, Chicago, Ill.

That first Good Friday was under the sign of the seed corn. Do you recognize that sign? You will not find it in the zodiac. It did not have a regular course. On that day things were not following their natural course. So much appeared to be in reverse. — An archcriminal was set free. A Man was ordered scourged by a judge who insisted that his Victim was innocent and who, after punishment had been meted out, assumed the role of prosecutor in order to question the Scourged One, trying to establish guilt for punishment already inflicted. Midnight came at noon, and the greatest attractive power this world ever has known repelled everyone from Him. Omnipotence was bound, truth was silenced, love dissolved every circle of friendship. A Son gave His mother to another. God forsook His Son. The Prince of Life was murdered. Such is the confusion where sin reigns, and confusion is most confused when sin reaches its pinnacle. How dreadful is hell!

The sign of the seed corn. Why do I stress this? Because from the lips of Him who hung on the Cross that law which we recognize elsewhere in nature is applied to man, with whom it otherwise is the very reverse. Earlier that week Jesus of Nazareth had been stimulated by an announcement that certain Gentile Greeks were eager to see Him. He saw in this a portent of His glorification and gave expression to His elation: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." — True indeed of seeds which men sow in the ground. But the very reverse of human nature as we know it. Men must live in order to bear fruit.

At the very moment in which He spoke His parable powerful forces were plotting His death.

They truly put His sign into the crucible and gave it the acid test. That Grain of Wheat which had come out

of Bethlehem, the house of bread, they planted on the sterile hill of death called Golgotha, the place of skulls. It had passed through the oil press of Gethsemane. It had been beaten and crushed. It had been ground under the heavy beam of the Cross. It had been hammered and pierced. Then they crucified Him. Is fruitfulness possible here? Human nature says, "No." — Prophecy says, "Yes." The premise has been established. The conclusion will be demonstrated.

How? God's Spirit will enlighten eyes to see that this is not what it appears to be. Men must see that this is not the death of a condemned culprit, nor of a miserable fanatic, not even of an innocent martyr. — It is the death of the holy Son of God. It is a death — no — it is *the death* which is to issue into life. Through His death He shall impart life, His life to His people. For here is the soul which has been made an offering for sin.

Hardly is that seed corn crushed in death when we begin to see the first indications of its life-giving power. — Scoffers turn away, beating their breasts. This is not what they had expected. — The captain steps forth, hardened by wars and other executions. He recognizes that this is different from former experiences. "Surely this must be the Son of God." — Graves open and saints arise from the dead and go to the city. Then commences the drawing of life from the dead — Mary and Peter and John, Cleophas and his companion, then the ten, then Thomas, then about 500 — not many days later, thousands. The fruit still is being gathered from every tongue and people and kindred and nation. Hear them singing: "Worthy is the Lamb, which was slain and which has redeemed us to God by His blood."

Down through the ages the fruit continues, ever increasing. Knees are bowing, and tongues are confessing that He who hung upon the Cross is Lord. The corn of wheat is bearing fruit a thousandfold. That cursed tree of death has become the gracious tree of life, bearing all manner of fruit every month for the healing of the nations.

The writer to the Hebrews warns against the action of putting our Lord to an open shame. He applies the suggestion to those specifically who, having been enlightened and having tasted of the heavenly gift and of the good Word of God and of the powers of the world to come, then fall away again. Read on in Hebrews 6. Those who bear fruit receive blessing from God — but that which beareth thorns and briers is rejected and is nigh to cursing, whose end is to be burned.

That corn of wheat continues to bear fruit, and it conveys its life-giving and fruit-bearing qualities to those who receive life from it. The whole purpose of Christ's crucifixion and death was to impart life and fertility. But to gain its full benefit we, together with Paul, must crucify the world unto ourselves by that Cross of Christ. Then the fruit of the Cross becomes man's reunion with God. Thus speaks the Spirit: Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God. God was in Christ reconciling the world unto Himself. Christ is our peace and hath made of both one and hath broken down the middle wall of partition between us, that He might reconcile both unto God in one body by the Cross.

"Let Us Give Thanks!"

By W. C. BIRKNER, Chairman Centennial Thankoffering Committee

On the bulletin boards of church vestibules, parish halls, and school rooms of our congregations has been posted the Proclamation of Synod's President designating April 27 as Centennial Sunday and calling upon the membership of our Synod "to arrange divine services of praise and thanksgiving for manifold spiritual and material blessings which a benign and gracious God in Christ Jesus has bestowed upon us so bountifully during the past century" and urging "a generous outpouring of gifts for the Centennial Thankoffering."

Throughout our Districts the Visitors and the members of the Mission Boards and of the Boards for Christian Education have met under the leadership of the District President to map a program that will reflect adequately the gratitude of a people who have experienced the undeserved blessings of God in a most remarkable way during the past century. A *harvest of souls* as a thankoffering upon the Lord's altar is being urged upon every congregation through an intensified effort to have her members engage in personal evangelism, to institute and improve vacation Bible schools, and to "go and tell" through preaching missions in the immediate neighborhood.

Harvest of Dollars

Parallel to this effort are the plans for a *harvest of dollars* — a Centennial Thankoffering of at least $3,500,000 as additional proof that we appreciate the protecting care of our Lord under which we have flourished as a healthy Church in the past and that we are aware of the responsibilities He now places upon us as we enter upon the second century. It is with this second phase of our Centennial Celebration — the harvest of dollars, the $3,500,000 Thankoffering — that this and succeeding articles intend to deal.

The members of Synod are entitled to know the use to which their Centennial Thankoffering is to be put. The very fact that this question is being asked by our people is an encouraging indication of a lively interest and a desire to practice intelligent stewardship. And that is as it should be. Very briefly the objectives can be summarized by saying that one third of the Thankoffering is to be devoted to mission expansion within the District; the second third is to be used to extend the boundaries of the Kingdom in foreign lands; and the final third is to be devoted to preparing even more adequately our pastors and teachers for the demands which a 20th-century ministry makes upon them.

It is an axiom that the healthy expansion of an organization such as our Synod in the direction of world-wide mission activity demands a constant strengthening of the home base. Our concern for the welfare of human beings in foreign areas can be given more satisfactory expression in the years to come if the home Church in America remains an alert and flourishing organization. This is another way of saying that the home Church must continue mission-minded with respect to her own immediate territory and must grasp the doors which the Lord is opening before her very eyes. Only a Church so conditioned will be in a position to widen her sphere of influence as a Gospel-preaching agency unto the ends of the earth.

Some New Testament Thinking

Now, it happens that at the turn of the first century of our existence as a Synod God is showing us very definitely that there remaineth yet much land to be possessed in the country to which He brought our founding fathers ten decades ago. This may seem strange when we read about the heroic deeds of our ancestors, the missionary zeal of Wyneken, the consecration of Craemer, the organizational skill of Walther, and the burning desire of the

host of their followers to proclaim the Gospel. Yet the truth is that even in the so-called "Lutheran" States, such as Wisconsin, the Dakotas, and Minnesota, the percentage of unchurched is as large as the group which claims membership in a Christian organization. The fact is that in some areas where our Synod is more sparsely represented, as in New England, there are entire communities having as many as 25,000 and 50,000 people at times where God's Word and Luther's doctrine pure is entirely unknown as far as organized Lutheran congregations are concerned. Certainly no one will claim that all of the 58 per cent of the unchurched in Ohio, for example, will be won for Christ by an intensified mission expansion program, and it would be equally idealistic to think that in the area of New England every city of 5,000 and 10,000 people can immediately be introduced to a Lutheran congregation of the Missouri Synod. But since when can an admission of inability to convert the whole world be used as defense of a complacent attitude and "do-nothing" policy? That was not the spirit of the first New Testament Church, nor was that the thinking of our founding fathers a century ago, nor is it the way of life today for the Missouri Synod, thank God! We are ready to act now and to do the very obvious things to which God is pointing us right here at home.

This is the background which has led up to the recommendation that $1,175,000 (⅛ of the entire Centennial Thankoffering) should be retained by the 31 Districts in the United States and Canada to strengthen their own stakes. The exact manner in which these sums are to be used has been left entirely to the discretion of the individual District. The Kansas District, we are told, will place its money into the Church Extension Treasury, and informal reports are that many other Districts will follow suit. The Central District, the Michigan District, and the Minnesota District will use their one third to build university chapels in connection with the work being done at Purdue University, at the University of Michigan, and at the University of Minnesota. Some Districts, it is reported, will bolster their educational program with their share of the Centennial Thankoffering. Since conditions are not alike in any two Districts, no general over-all rule can or should apply for the entire area of Synod. Every District is analyzing its own problems and making use of its share of the Centennial Thankoffering as good stewardship dictates. In the aggregate much will be accomplished in this manner in all sections of Synod for Home Mission Expansion.

Our people, who will be approached on April 27 and in the weeks that follow for a generous thankoffering, should realize that their wholehearted and liberal participation reacts to the immediate benefit of their own District.

Divorce Is a Symptom

By MARTIN S. SOMMER

The *Boston Herald* tells us that in 1887 there was in America one divorce for every 17 marriages, but that in 1945 there was one divorce for every 3.2 marriages. This rapid increase in divorces is arousing not only the churches, but also the Government. Pastors and churches are pained to note that divorce is on the increase also among church members. What is to be done about the matter?

The public press and Government officials are suggesting stricter laws. A number of States have adopted a law which requires a certain length of time between the obtaining of a license to marry and the performance of the ceremony. Some States have adopted a law which requires physical examination of those who intend to marry. In the public press also there has been an abundance of warning against hasty marriages. Doctors and psychologists have insisted that there should be proper instruction in sex knowledge of those who intend to marry.

Now, while it is true that we shall not sanctify the world, yet Christians should study again the will of God and should use those means by which divorce may be avoided. One thing we should keep in mind: Divorce is a symptom. The real disease is deeper. There is an evil which causes the divorce, an evil which is worse than divorce itself.

Remember that before divorce takes place or is sought some cause has been at work. The husband or the wife or both have been thinking of divorce. When such thoughts enter the mind of the Christian, that Christian should at once do what the Bible tells every Christian to do frequently: the Christian should examine himself, he should ask himself: Do I love God? Do I love His Word and will? Have I frequently attended the Sacrament after careful self-examination according to the Ten Commandments? Have I daily practiced private devotion, read my Bible, prayed? If it was possible, have I introduced family devotion in my home? Do we, husband and wife, pray together? Do we read God's Word together? Are we willing to bear the cross? Do I frequently pray: "Create in me a clean heart, O God, and renew a right spirit within me"?

If your conscience tells you that you were hasty in making your decision to marry or that you disregarded parents' objections, that you were willful, then go to your heavenly Father, confess your transgressions to God. Remember that the Scripture tells us: "If we say we have no sin, we deceive ourselves, and the truth is not in us," and "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy," Prov. 28:13. Ask God to forgive your sins, believe what the Scripture tells you, believe what the pastor pronounces to you when you attend Holy Communion, increase your attention to God's Word and your attendance upon the Sacrament, and then promise God that you are willing to bear your cross with patience. Tell yourself:

> Must I be carried to the skies
> On flow'ry beds of ease
> While others fought to win the prize
> And sailed through bloody seas?
>
> Sure I must fight if I would reign;
> Increase my courage, Lord!
> I'll bear the toil, endure the pain
> Supported by Thy Word.

It cannot be denied that today the love of pleasure, unwillingness to bear the cross, and selfishness are causing the increase of divorces. Instead of simply discussing whether according to God's Word a person may be justified in obtaining a divorce, let Christians first of all examine themselves. Divorce is caused by sin, but divorce does not cure sin.

True, there are just causes for which a Christian may seek a divorce. The Bible itself mentions such cases. We will not discuss these now. Just now it is very important that all Christians do all they can to avoid divorce and to aid others to avoid it. God has provided the means in His Word and Sacrament. Prayerful use of these with careful self-examination has prevented many a divorce. Even better than that, such prayerful use of the means of grace has often changed tension and anger and sinful passion into cheerful devotion to duty and joined estranged hearts into a cleansed and loving union.

BUILDING THE LORD'S TEMPLE

In the Book of Chronicles is recorded the divinely inspired account of David's hymn of thanksgiving after the marvelously successful collection for the building of God's Temple. (1 Chron. 29:10-19.)

David himself was not permitted to build the Temple. He had shed too much blood in God's sight. (1 Chron. 22:8.) But God did permit him to make the plans and to collect the money and the materials necessary for the magnificent Temple erected to the glory of God in Jerusalem.

David took a keen delight in raising the large collection. He told the people: "Now I have prepared with all my might for the house of my God the gold for things to be made of gold," etc. (1 Chron. 29:2.) He had given liberally not only of the funds which he had accumulated as king of Israel, but also of his own personal possessions. He told Israel: "Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house." (1 Chron. 29:3.) In short, David himself set a good example of generous giving.

There can be no doubt that David and his people gave willingly, liberally, joyously. In fact, after the collection was completed and it became known what an enormous amount of material had been donated, David felt constrained to say: "But who am I, and what is my people, that we should be willing to offer so willingly after this sort?" Willingness was the dominant note of the people's attitude, and everyone rejoiced. This resulted in deep gratitude to God. David uttered a prayer which is truly a gem. It ascribes all credit and glory unto the Lord. God had granted the possessions. He had prepared the opportunity. He had rendered the hearts willing. To Him belong the glory and honor.

Synod's Treasurer's Report

Now that more paper is again available the decision was reached that our people should again receive a more detailed account of Synod's receipts and expenditures. While these figures may not be of special interest to some, yet we know that very many members of our Synod delight in reading the figures. Furthermore, they aid them to understand all the better what sums of money have been raised, for what purposes they have been given, and how they have been administered. As far as the Treasurer of Synod is concerned, and this applies also to Synod's Board of Directors, this report affords an opportunity to render an account and to take our people into our confidence so that they may realize the better what work is being done throughout the Church.

Cause for Rejoicing

The financial reults of 1946 afford genuine cause for rejoicing. When Mr. W. H. Schlueter, the Treasurer of Synod, forwarded the figures to the undersigned, he felt constrained to write: "Notice that our good people gave more than eight million dollars last year. Wonderful indeed! For it we thank God." In these remarks our Treasurer refers to the total sums of money for the various purposes sent in to Synod's Treasurer either through the District Treasurer or directly. The sum amounts to $8,063,223.71. We cannot but agree with Mr. Schlueter in the thought that we should thank God for these results.

Regular Synodical Budget

It will be well to emphasize here that for several years our regular budget contributions have taken care of our regular budget expenditures. During the years of prosperity — though it may well be termed an artificial prosperity — the Synodical Treasurer has been privileged to close his books with regular balances rather than deficits. Surely this affords cause for rejoicing.

Relief in Europe and Asia

Special mention should be made of the collections for relief in Europe and Asia. At the close of the fiscal year $2,255,411.10 had been received by the Treasurer of Synod. The great distress and suffering in the war-torn areas has certainly touched and moved the hearts and hands of our people to do great things for relief purposes.

Relief and P. T. O. Totals

To the amounts raised for relief purposes must be added the large additional receipts for the Peace Thankoffering which were sent in during 1946, $111,615.17. We must remember that the total collection for the Peace Thankoffering in 1945 approached the six-million-dollar mark. When the Peace Thankoffering and the Relief Collection are taken together (1945 and 1946), we find that our people raised $8,300,000 plus. Again we want to say that we certainly have reason to thank God, who rendered the hearts and hands of our people so willing.

Many Other Contributions

The totals given in the Treasurer's report include only such moneys as were sent in to the synodical Treasurer. We know that all our Districts have their own District receipts and expenditures. Then there are many localities where local charities call for large contributions. We know also that Valparaiso University receives larger sums of money throughout Synod. Furthermore, our people support the Lutheran Hour with larger contributions, also the Walther League, Wheat Ridge, etc. These items are not included in the report of Synod's Treasurer.

Furthermore, the contributions for local congregations, for the support of pastors and teachers, have been greatly increased during the past years. Most congregations, as should be done during such abnormal days as those in which we live, have raised the salaries of their pastors and teachers and other salaried workers in the congregation.

All these figures are not available at present. If they were known, we should be all the more impressed with the fact that God enabled so many of our people to contribute willingly, liberally, and joyously. We surely have reason to thank God.

Fine Emphasis on Stewardship

As we consider the results achieved, a word of commendation is in place for all those who have worked in our Districts and in our congregations to emphasize the lessons of stewardship. Stewardship embraces much more than finances. The Macedonians, concerning whom Paul wrote: "They first gave their own selves to the Lord" (2 Cor. 8:5), had the correct understanding of stewardship. Also our stewardship secretaries and stewardship committees have been stressing the stewardship of *all of life*. The better we understand this, the more readily and liberally will we contribute also of our temporal possessions for the Lord's purposes. Hence let us not underestimate the fine work which these representatives in our various Districts have performed.

Great Obligations Lie Ahead

There is still much work to be done. God has led our beloved Synod into its centennial year. The Lord surely has His purpose in preserving our Church in true Biblical doctrine and Scriptural practice. We have much work to do in America. This will necessitate continued support of synodical treasuries both in the Districts and in the church at large, treasuries upon which the work of missions depends.

Furthermore, our Church during the coming century certainly must do much more intensive and aggressive mission work in foreign fields. China, India, the Philippines, Africa, South America, are beckoning. We should also put forth every effort to start missions among the Japanese, the Moslems, and wherever God opens the doors of opportunity. Time is fleeting. The day is drawing to a close.

Furthermore, the need of relief in Europe and Asia is still very acute. This winter has been extremely severe and has caused much suffering to those who had no shelter, no warmth, so little clothing, and so little food. Our contributions for these purposes must continue if we are to be faithful to the trust committed to us.

Our forthcoming Centennial Thankoffering should engage our earnest attention. We should be fully acquainted with the effort and respond wholeheartedly. Our Church on the occasion of its 100th birthday should receive a great birthday gift from its people that it might be in a better position to begin another century of consecrated service.

David was much interested that God's Temple be built. He closed his prayer with special mention that God should give Solomon a perfect heart to keep His commandments and build the Temple unto the Lord. Thus we also celebrate our Centennial with the fervent prayer that God may keep us faithful and loyal to His Word and constantly put into our heart the great need of building His great spiritual temple on earth.

J. W. BEHNKEN

Report of the Treasurer of Synod for the Fiscal Year 1946

Exhibit "A"

Statement of Receipts

	1 Budget	2 Relief in Europe and Asia	3 Peace Thankoffering	4 Army and Navy Commission	5 Deaf Golden Anniversary	6 Sundry Purposes	7 Total
Receipts from Districts							
1. Alberta and British Columbia	$ 6,276.87	$ 20,504.04	$ 21.60	$ 1,070.30	$ 304.36	$ 2,654.79	$ 30,831.96
2. Argentina	90.00	1,327.00	——	——	——	400.00	1,817.00
3. Atlantic	77,991.58	61,927.03	22,705.10	11,921.38	8,227.68	873.89	183,646.66
4. Brazil	11.60	2,684.85	——	——	——	89.09	2,785.54
5. California and Nevada	12,600.08	34,926.23	960.54	5,781.34	678.54	9,127.65	64,074.38
6. Central	321,000.00	146,897.89	21,545.69	46,739.26	8,065.14	35,562.97	579,810.95
7. Central Illinois	130,840.53	57,426.06	612.40	18,935.39	3,171.01	264.98	211,250.37
8. Colorado	20,205.83	16,650.10	185.60	4,338.66	541.31	3,082.77	45,004.27
9. Eastern	63,075.13	45,893.75	426.29	11,627.40	3,904.72	6,232.57	131,159.86
10. English	125,005.31	61,958.19	4,025.65	18,392.99	3,025.70	6,587.84	218,995.68
11. Iowa East	41,000.00	36,121.01	364.54	8,505.49	1,864.11	10,424.25	98,279.40
12. Iowa West	120,610.17	67,451.43	2,036.59	19,176.63	2,103.49	13,672.02	225,050.33
13. Kansas	58,802.27	56,742.31	310.44	15,903.85	2,836.17	6,865.99	141,461.03
14. Manitoba and Saskatchewan	5,778.79	21,422.35	264.81	707.19	377.20	168.45	28,718.79
15. Michigan	323,128.44	130,700.98	6,751.80	37,344.52	8,602.59	10,790.44	517,318.77
16. Minnesota	185,371.13	113,862.12	3,025.54	31,412.81	9,057.98	28,289.18	371,018.76
17. Montana	4,621.30	6,892.88	382.88	1,820.57	601.86	101.25	14,420.74
18. North Dakota	17,729.46	24,324.71	440.40	7,435.21	1,098.43	3,146.67	54,174.88
19. North Wisconsin	125,550.20	51,882.23	510.85	15,328.68	3,657.70	7,424.56	204,354.22
20. Northern Illinois	270,682.27	156,649.88	5,979.70	32,915.84	8,119.28	14,786.43	489,133.40
21. Northern Nebraska	30,500.00	42,471.89	1,562.75	12,098.02	1,803.64	12,699.83	101,136.13
22. Oklahoma	10,755.09	13,472.03	12.00	4,526.98	548.51	5,472.57	34,787.18
23. Ontario	14,127.20	14,538.99	69.36	2,365.93	966.90	2,380.30	34,448.68
24. Oregon and Washington	26,000.00	48,782.11	132.48	10,503.05	1,798.43	11,181.35	98,397.42
25. South Dakota	15,586.91	29,623.62	914.15	7,057.29	1,138.28	8,242.07	62,562.32
26. South Wisconsin	166,882.30	82,471.73	12,131.09	24,873.41	5,242.40	11,333.92	302,934.85
27. Southeastern	26,755.01	21,980.23	1,675.54	6,756.85	2,292.89	15,926.30	75,386.82
28. Southern	17,073.38	16,270.98	1,409.44	3,891.58	355.75	1,702.98	40,704.11
29. Southern California	14,702.89	50,608.40	473.62	9,637.96	967.03	9,057.12	85,447.02
30. Southern Illinois	61,976.98	33,230.19	207.05	12,781.29	2,358.95	12,615.41	123,169.87
31. Southern Nebraska	40,754.23	50,642.88	1,535.25	12,836.53	2,116.48	6,510.77	114,396.14
32. Texas	37,212.25	42,778.26	2,579.30	13,016.85	1,474.34	19,183.96	116,244.96
33. Western	216,223.15	95,152.95	2,633.09	32,639.55	9,025.49	677.82	356,352.05
34. *Total Receipts from Districts*	$2,588,920.35	$1,658,269.30	$ 95,885.54	$ 442,342.80	$ 96,326.36	$ 277,530.19	$5,159,274.54
Miscellaneous Receipts							
35. Sundry Sources	275,681.06	597,141.80	15,729.63	3,595.23	951.80	2,010,871.65	2,903,971.17
36. *Total Receipts*	$2,864,601.41	$2,255,411.10	$ 111,615.17	$ 445,938.03	$ 97,278.16	$2,288,401.84	$8,063,245.71

A somewhat more favorable paper situation permits your Treasurer to make a more comprehensive and more detailed report than it has been possible to make for the last several years. We regret those abbreviated reports, which did not give our members as much information as they should have had. In the present report we shall endeavor to anticipate your questions by supplying as much detail as would seem to be of interest.

For the seventh successive year our budgetary income exceeded the necessary budgetary disbursements. These operations are reflected in Exh. "A," Col. 1, and in Exhs. "B" and "C." Of particular interest is the fact that our income showed a very gratifying increase over the previous year. We reached a total of $2,864,601.41 (Exh. "A," Col. 1, Line 36). That should justify the hope that during the present year we might reach three million dollars. In Exh. "A," Col. 1, Line 35, are included $150,000.00 from Concordia Publishing House, and $80,283.90 interest from the Lutheran Laymen's League Endowment Fund.

Budgetary disbursements are detailed in Exh. "B." Continually rising costs made it impossible for a number of departments to stay within their respective budgets. Our total disbursements remained within the budget of $2,750,000.00, but we found it necessary to use almost all the $137,000.00 set aside for the Contingent Reserve Fund. Compared with 1945 we spent $128,000.00 more for missions, $185,000.00 more on Colleges and Seminaries, and almost $48,000.00 more on our Sundry Accounts.

In Exh. "C" we account for the operating surplus of the year, which was transferred to the Contingent Reserve Fund.

Just as the Peace Thankoffering was the item of supreme interest in 1945, so the collections for Relief in Europe and Asia held our attention during 1946. The receipts are listed in Exh. "A," Col. 2. They total in excess of $2,250,000.00. Please note on Line 35 that almost $600,000 were remitted directly to your Treasurer. Most of the remittances were in small amounts, necessitating the handling of many thousand items. In fact, more than three thousand arrived in one day. That is why receipts were not mailed to those who remitted by check. That also explains why we were several weeks behind in handling this mail during late December and most of January.

Exh. "D" records the progress in disbursing these relief moneys. Almost $1,500,000.00 had already been spent, and at this writing heavy inroads have been made into the balance. Food packages (Line 37) constitute the largest part of the expenditure. Clothing bundles also enter into the picture quite substantially. A study of the various items, Lines 6—44, shows how varied and diversified our help has been. Thousands of letters from Europe tell of the joy and appreciation of the recipients.

Exhibit "B"

Budget Disbursements

1. Deaf and Blind Missions		$ 62,000.00
2. European Missions		13,000.00
3. Foreign Missions		460,610.54
4. Home Missions		312,017.61
5. Negro Missions in North America		98,021.05
6. Negro Missions in Africa		56,760.37
7. South American Missions		93,875.62
8. South American, Emergency		35,542.97
9. Student Service Commission		19,663.82
10. Wartime Mission and Conservation Fund:		
a: Prisoners of War	$14,141.51	
b: Emergency Planning Council	9,760.57	
c: Total		23,902.08
11. Total for Missions		$1,175,394.06
12. Colleges and Seminaries:		
a: Operating Costs	$ 650,716.03	
b: Repairs	203,596.02	
c: Total for Colleges and Seminaries		854,312.05
13. Board for Parish Education		35,104.06
14. Support and Pensions:		
a: Support	$ 412,334.83	
b: Candidate Pension Subsidy	5,044.09	
c: Pension Death Benefits	6,925.00	
d: Total for Support and Pensions		424,303.92
15. Synodical Sundries		253,969.36
16. TOTAL BUDGET DISBURSEMENTS (Exh. "C," Line 2)		$2,743,083.45

Exhibit "C"

Budget Recapitulation

1. Total Budget Receipts (Exh. "A," Col. 1, Line 36)	$2,864,601.41
2. Total Budget Disbursements (Exh. "B," Line 16)	2,743,083.45
3. SURPLUS (Added to Contingent Reserve Fund) (Exh. "J," Line 1)	$ 121,517.96

Although physical relief has commanded our attention in recent months, the Peace Thankoffering, dedicated primarily to spiritual relief, has been running a rather even course. It is less spectacular, but in the end will be the more telling. Its benefits will prove of a more permanent nature. Exh. "E" gives you part of the picture to date. But that is not nearly all that can be told. Thus far only one fourth of the Peace Thankoffering has been spent (Line 51). However, over four fifths have been appropriated or earmarked for definite purposes. To be exact, there have been earmarked a total of $3,805,232.77. If all that has been promised had been spent, the balance would be $844,619.64. And that balance must be used for purposes within the spirit and intent of the Peace Thankoffering. Owing to the disturbed political and economic conditions, we will be a long time spending some of these moneys; but as soon as practicable, they will be spent for the purposes for which these moneys were given.

Exhibit "D"

Relief in Europe and Asia

Receipts

1. Receipts (Exh. "A," Col. 2, Line 36)	$2,255,411.10	
2. Balance, January 31, 1946	17,302.66	
3. Gross Receipts	$2,272,713.76	
4. Collection Expenses	23,429.77	
5. Net Receipts		$2,249,283.99

Disbursements

6. German Publishing House	$ 2,141.84
7. Finnish War Orphans in Sweden	2,000.00
8. Orphans in Finland	10,000.00
9. Relief Materials for Deutsches Hilfswerk	100,000.00
10. Berlin Relief	11,697.86
11. Alsace Relief	1,000.00
12. Student Relief	1,630.00
13. Bethel bei Bielefeldt	3,000.00
14. High School	2,141.84
15. Free Church Relief	1,713.46
16. Schweizer Hilfswerk	1,000.00
17. Luxembourg Orphanage	525.00
18. Deutsches Hilfswerk	3,275.00
19. Breslau Synod Relief	1,000.00
20. Transportation	9,338.81
21. Wiesbaden Relief	100.00
22. Frankfurt Relief	100.00
23. Finnish Relief	4,311.23
24. Copenhagen Food Committee	20,000.00
25. Stockholm, Tyska Kyrkokontoret	80,000.00
26. Surplus Army Supplies for Central Europe	100,000.00
27. Dried Milk for Austria	50,000.00
28. Dried Milk for Germany	40,000.00
29. Dried Milk for Poland	10,000.00
30. Canadian World Relief, Foodstuffs	100,000.00
31. Canadian World Relief, Expenses	6,190.00
32. Clothing, Special	159.00
33. Automobiles	4,328.40
34. Repairs on Eleemosynary Institutions, Germany	50,000.00
35. World Council, for Expenses	25.00
36. Canadian World Relief, Collected in Canada	41,053.16
37. Supplies and Packages to Europe	384,712.47
38. Lutheran World Relief, Inc.	65,000.00
39. Special Remittances to Switzerland	483.85
40. Medical Kits	684.23
41. Church World Service, for Raw Wool and Cotton	200,000.00
42. Church World Service, for Child Feeding	166,000.00
43. Transportation to South America	2,700.00
44. Shoes for German Chaplains	1,600.00
45. Total Disbursements	1,477,911.15
46. BALANCE, January 31, 1947 (Exh. "L," Line 38)	$ 771,372.84

Exhibit "E"

Peace Thankoffering

Receipts			
1. Receipts (Exh. "A," Col. 3, Line 36)	$111,615.17		
2. Collection Expenses Refunded	264.42		
3. Interest on Balance	31,242.87		
4. Total Receipts		$ 143,122.46	
5. Balance, January 31, 1946		4,506,729.95	
			$4,649,852.41
Disbursements			
Postwar Reconstruction and Missionary Expansion			
6. Bibles for Norwegian Refugees	$ 2,409.64		
7. Church Extension Fund, Argentina	5,000.00		
8. Church Extension Fund, Brazil	10,000.00		
9. American Bible Society, German Bibles	150,000.00		
10. Dr. Pieper's *Dogmatik*	10,759.23		
11. Lutheran World Convention, Catechisms and Hymnals for Prisoners of War	8,333.33		
12. Bavarian Lutheran Church	5,000.00		
13. Sundry Relief and Trip Expenses	4,350.86		
14. Lutheran World Convention, Catechisms for Distribution in Germany	2,166.66		
15. Mexican Chapels	20,000.00		
16. Home Mission Expansion Program	9,823.57		
17. Montevideo, Uruguay	13,500.00		
18. Novo Hamburgo, Brazil	7,500.00		
19. Penha, Brazil	7,500.00		
20. German Library	737.99		
21. Rehabilitation of Bombed Chapels and Homes in China	45,000.00		
22. Manila, Philippine Islands	20,000.00		
23. Seven Barracks, to be Used as Churches in Germany	35,900.00		
24. Mission in New Guinea	5,000.00		
25. American Bible Society, Japanese Bibles	10,000.00		
26. Altar and Communion Sets, Germany	1,217.14		
27. Equipment at Friedburg, Germany	1,500.00		
28. German Publishing House	5,000.00		
29. Brazilian Publishing House	258.80		
30. Church Building in Honolulu	20,000.00		
31. Testaments, Books, and Periodicals	10,129.70		
32. Total Postwar Reconstruction and Missionary Expansion		$ 411,086.92	
Synodical Building Program			
33. Austin, Additional Ground	$ 12,287.00		
34. Bronxville	19,317.95		
35. Buenos Aires	72,751.57		
36. Edmonton, Five Lots	2,245.00		
37. Fort Wayne	46,199.30		
38. Milwaukee, Equipment	4,912.27		
39. Oakland	19,912.10		
40. Portland	47,967.10		
41. Porto Alegre	21,802.14		
42. River Forest	3,827.77		
43. St. Paul	10,087.90		
44. Seward	24,335.12		
45. Winfield	96,746.05		
46. Total Synodical Buildings		382,391.27	
Missionary Expansion at Home and Abroad			
47. Church Extension Fund	$200,000.00		
48. Reserve for Home Missions, for Church Extension Loans for Parsonages	100,000.00		
49. Mission Expansion of Synodical Conference	50,000.00		
50. Total for Missionary Expansion		350,000.00	
51. Total Disbursements from Peace Thankoffering			1,143,478.19
52. BALANCE, January 31, 1947 (Exh. "L," Line 37)			$3,506,374.22

Exhibit "F"

Army and Navy Commission

1. Receipts (Exh. "A," Col. 4, Line 36)	$ 445,938.03	
2. Collection Expenses	21,021.11	
3. Net Receipts	$ 424,916.92	
4. Balance, January 31, 1946, General	463,758.43	
5. Balance, January 31, 1946, Postwar Reserve	235,000.00	
6. Total Credits		$1,123,675.35
7. Disbursed to or by Order of the Commission		299,158.00
8. BALANCE, January 31, 1947 (Exh. "L," Line 31)		$ 824,517.35

Exhibit "G"

Deaf Golden Anniversary Fund

1. Receipts (Exh. "A," Col. 5, Line 36)	$ 97,278.16	
2. Collection Expenses	28,422.58	
3. BALANCE, January 31, 1947 (Exh. "L," Line 34)		$ 68,855.58

Exhibit "H"

Church Extension Fund

Receipts

1. Contributions	$ 4,720.40	
2. Administration Fees	4,248.75	
3. War Loan Adjustment	1,300.00	
4. Peace Thankoffering	200,000.00	
5. Repayments on Loans	139,358.40	
6. Total Receipts		$ 349,627.55

Disbursements

7. Expenses	$ 1,310.63	
8. New Loans	184,000.00	
9. Total Disbursements		185,310.63
10. Net Credits		$ 164,316.92
11. Balance, January 31, 1946		793,727.89
12. BALANCE, January 31, 1947 (Exh. "L," Line 33)		$ 958,044.81

Exhibit "J"

Contingent Reserve Fund

Credits

1. Operating Surplus (Exh. "C," Line 3)	$ 121,517.96	
2. Interest Earned on General Investments	51,109.69	
3. Total Credits		$ 172,627.65

Debits

4. Payment Applying on 1945 Budget	$ 2,025.00	
5. Grant to Station KFUO	10,000.00	
6. Grant to Synodical Conference for Negro Missions Church Extension	25,000.00	
7. Total Debits		37,025.00
8. Net Gain in Surplus		$ 135,602.65
9. Balance, January 31, 1946		150,588.88
10. BALANCE, January 31, 1947 (Exh. "L," Line 42)		$ 286,191.53

Exhibit "K"

Synodical Sundries

1. Appeals, Board of	$ 995.20
2. Auditing Department	5,488.27
3. Catechism Committee	456.36
4. Centennial Committee	1,385.00
5. Chicago Office	941.92
6. Church Architecture Committee	847.42
7. Collection Material	3,576.44
8. Concordia Historical Institute	2,000.00
9. Directors, Board of	3,002.37
10. Doctrinal Unity Committee	801.34
11. Equipment, Office	2,949.72
12. Fidelity Bond (3 Years)	1,050.38
13. Finnish Church Committee	21.56
14. Fiscal Conference	4,543.64
15. Fiscal Office	20,846.41
16. Foreign Correspondent	15.27
17. Foreign Exchange	14.69
18. Governmental Relations	1,724.51
19. *Handbook* Review Committee	1,425.10
20. Higher Education, Board of	12,657.84
21. Hymnology and Liturgics Committee	362.96
22. Legal Expense	950.00
23. Lodge Committee	1,315.40
24. Missions, Secretaries of	10,324.41
25. Pensions, Executive Office	6,086.94
26. Pensions, Fiscal Office	10,114.18
27. Pensions, Special Premiums	1,352.58
28. Periodicals, Gratis	32.50
29. Presidents, College of	7,082.76
30. President's Office	13,792.31
31. Press Committee	2,498.09
32. Professors' Conference	4,250.30
33. Publicity and Missionary Education	60,255.94
34. Reserve for Fire and Tornado Insurance	25,000.00
35. Secretary's Office	3,131.89
36. Statement Committees	6,391.49
37. Statistics, Bureau of	7,689.43
38. *Statistical Yearbook* (2 Years)	8,045.61
39. Summer Course, Seminary Students	3,527.00
40. Sunday School Teachers' Training	164.82
41. Sundry Committees	1,309.73
42. Teachers' Placement Committee	250.98
43. Transportation Department	2,060.30
44. Trust Funds, Trustees of	311.47
45. Vice-Presidents' Allowance	700.00
46. Vice-Presidents' Expenses	11,357.35
47. Young People's Work, Board for	867.48
48. TOTAL SYNODICAL SUNDRIES (Exh. "B," Line 15)	$ 253,969.36

Exh. "F," "G," and "H" require little comment. In Exh. "H," Line 4, you will note the $200,000.00 that were transferred from the Peace Thankoffering.

The Contingent Reserve Fund (Exh. "J") deserves your attention. Here you find, on Line 1, the operating surplus of the year. Then there has been added the balance of the earnings on the temporary investments. The total of these earnings last year were $82,352.56. Of this sum $31,242.87 was added to the Peace Thankoffering (Exh. "E," Line 3), and the rest went into the Contingent Reserve Fund.

The many and varied expenses of Synod which are not separately listed in the budget or are not an essential part of the other budgeted activities (Exh. "B," Lines 1—14) are included in Synodical Sundries (Exh. "K"). Most of the 47 items listed explain themselves. Additional information will be cheerfully given to anyone interested. One item deserves attention. As a matter of policy, Synod has not carried professional fire and tornado insurance. Encouraged by the Fiscal Conference, the Board of Directors decided to build up a Fire and Tornado Insurance Reserve. The first payment into this fund is recorded on Line 34 and the fund itself will be carried among Synod's Trust Funds.

Exhibit "L"

BALANCE-SHEET

January 31, 1947

ASSETS				LIABILITIES	
CURRENT				**CURRENT LIABILITIES, EXTERNAL**	
1. Cash	$ 519,447.85			$ 300,778.08	26. College and Seminary Deposits
2. Certificates of Deposit	450,000.00			202,208.76	27. Notes Payable
3. Investments, General	7,177,148.50			54,297.28	28. Transitory Accounts
4. Amortization Account, Premiums	292.97			1,380.89	29. Withholding Taxes
5. Advances to Colleges	62,094.94				
6. Advances, Petty Cash and Sundry	8,453.21				
7. Total Current Assets		$ 8,217,437.47	$ 558,665.01		30. Total Current Liabilities, External
PREPAID DISBURSEMENTS				**CURRENT LIABILITIES, INTERNAL**	
8. Budgetary Operations	$ 87,500.00			$ 824,517.35	31. Army and Navy Commission (Exh. "F," Line 8)
9. Centennial Collection Expenses	10,118.46			108.34	32. Centennial Thankoffering
10. Residences, Professors', President's, and Sundry	223,988.87			958,044.81	33. Church Extension Fund (Exh. "H," Line 12)
11. Visual Education Service	1,080.91			68,855.58	34. Deaf Golden Anniversary Fund (Exh. "G," Line 3)
				430.99	35. Deaf Mission Building Fund
				2,713.05	36. Foreign Mission Building Fund
				3,506,374.22	37. Peace Thankoffering (Exh. "E," Line 52)
				771,372.84	38. Relief in Europe and Asia (Exh. "D," Line 46)
				52,821.91	39. Relief Funds
				356,693.12	40. Synodical Building Funds
				3,326.46	41. Youth Fund
				286,191.53	42. Contingent Reserve Fund (Exh. "J," Line 10)
				100,000.00	43. Home Mission Reserve
				50,000.00	44. Negro Mission Reserve
				1,000,010.50	45. Postwar Reserve
12. Total Prepaid Disbursements		322,688.24	7,981,460.70		46. Total Current Liabilities, Internal
PENSION FUND ASSETS				**PENSION FUNDS**	
13. Investments	$4,231,525.00			$4,003,852.25	47. Pension Fund
14. Investment Amortization	744.58			21,755.86	48. Annuity Reserves
15. Cash	145,624.99			54,659.96	49. Contingent Fund
				198,222.61	50. Retirement Reserves
				34,141.31	51. Reserve for Investment Depreciation
				43,081.32	52. Earnings, Current
				22,181.26	53. Earnings, Deferred
16. Total Pension Fund Assets		4,377,894.57	4,377,894.57		54. Total Pension Funds
L. L. L. ENDOWMENT FUND ASSETS				**L. L. L. ENDOWMENT FUND**	
17. Investments	$2,852,437.00			$2,697,730.43	55. Endowment Fund
18. Investment Amortization	2,434.60			87,495.20	56. Reserve for Investment Depreciation
19. Cash	477.32			70,123.29	57. Earnings, Deferred
20. Total L. L. L. Endowment Fund Assets		2,855,348.92	2,855,348.92		58. Total L. L. L. Endowment Fund
SUNDRY TRUST ASSETS				**SUNDRY TRUST FUNDS**	
21. Investments	$1,749,471.95			$ 373,949.83	59. Annuity Endowments
22. Investment Amortization	2,024.89			8,928.45	60. Bequests, Pending Liquidation
23. Bequest Investment Suspense	20.00			25,000.00	61. Fire and Tornado Insurance Reserve
24. Cash	10,043.30			1,021,497.95	62. Legacies
				237,317.73	63. Permanent Support Fund
				54,832.94	64. Reserve for Investment Depreciation
				20,033.22	65. Earnings, Current
				20,000.02	66. Earnings, Deferred
25. Total Sundry Trust Assets		1,761,560.14	1,761,560.14		67. Total Sundry Trust Funds
		$17,534,929.34	$17,534,929.34		

The Balance Sheet (Exh. "L") gives a cross section of Synod's ledger. The current business of Synod is reflected in the two upper groups, and its trust business is portrayed in the three lower groups. On the right hand we have the obligations of Synod and on the left the cash or its equivalent with which these obligations can and will be met. For instance, on Line 26 we show that we owe colleges and seminaries, or the students attending them, about $300,000.00. Line 27 tells us that we owe $202,000.000 to holders of non-interest-bearing notes. Those two items total $500,000.00. They could be paid with the cash recorded on Line 1. Again the Church Extension Board might lend out its entire balance of capital (Line 33). In that event we would convert the demand Certificates of Deposit (Line 2) or sell some of the very liquid securities (Government Bonds, included in Line 3), thus providing the necessary cash.

Concerning some of the balances shown in Exh. "L," it might be said of Line 31 that the Army and Navy Commission's work will continue for an indefinite period and there should be *no* special collection this year.

The Church Extension Board has a fair balance (Line 33), but that and more will be needed just as soon as the building industry levels out a bit. Synodical Building Funds (Line 40) have all been allocated, in addition to those in the Peace Thankoffering previously referred to, and then there are not enough. The Home Mission Reserve (Line 43) and the Negro Mission Reserve (Line 44) will be drawn on as needed. The Contingent Reserve Fund (Line 42) and the Postwar Reserve Fund (Line 45) are available to the Board of Directors to meet emergencies, should they arise, and according to human experience they surely will.

Synod's trust business continues to expand most remarkably. This is particularly true of the Pension Funds. Their assets increased almost $900,000.00 last year (Exh. "L," Line 16). These funds are invested solely in Government bonds and continue to earn 2½%. During the last year $78,031.43 in interest was added to the funds. The cash on hand (Line 15) has since been invested. Rarely does money remain idle for more than thirty days. Your Board of Trustees is always alert to the best interests of this and the other trust funds.

The Lutheran Laymen's League Endowment Fund (Exh. "L," Line 55) remained almost stationary last year. Only $218.14 were added to the capital. The interest earned last year netted $80,283.90, which was transferred to the Board of Support.

There are several items worthy of note in the Sundry Trusts. To begin with, Annuity Endowments (Exh. "L," Line 59) again show a fine increase. Still we wonder why more of our people do not avail themselves of this method of investing their money so as to secure a comparatively high rate of interest for life and still leave a substantial part of their gift for the Church. Those interested will ask for particulars. Please address the Treasurer.

Fire and Tornado Insurance Reserve appears in the balance sheet for the first time (Exh. "L," Line 61). It has been referred to in the comment on Exh. "K."

Legacies (Exh. "L," Line 62) passed the million dollar mark during 1946. It is said that the first million is the hardest. If that is true, then we should make more rapid progress in the future.

It has happened that some bonds in which trust funds had been invested could be sold and others bought at a net gain. It has been our policy to divide such gain, crediting one half to a "Reserve for Investment Depreciation" account (Exh. "L," Lines 51, 56, 64) and the other half to "Earnings Deferred" (Exh. "L," Lines 53, 57, 66). We hope that there will never be occasion to use the "Reserve." The deferred earnings are fed into the earnings account on a prearranged schedule, which is determined by the maturity of the bonds bought and sold.

March 11, 1947 W. H. SCHLUETER, *Treasurer*

CERTIFICATE OF AUDIT

Having examined the books and records of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States for the fiscal year ended January 31, 1947, I hereby certify that in my opinion the Synodical Treasurer's report, covering the financial transactions for the period named, as published in the present issues of the *Lutheraner* and the *Lutheran Witness*, truly reflects the books as well as the financial condition of Synod.

The receipts by Synod from the District Treasurers were verified directly, and the budget disbursements to the Colleges and Sundry Boards either have been, or will be, traced to and through the respective departments.

The net result of the year's financial operations was a surplus of $121,517.96. Synod continues to owe $202,208.76 on non-interest-bearing "Notes Payable" as an accommodation to members of Synod who prefer Synod as a depository.

This was by far the most active year in the Treasurer's office during Synod's entire history, necessitating much overtime work, and the personnel is to be commended for its loyalty and good work under trying circumstances.

St. Louis, Mo., March 7, 1947 A. W. HUGE, *Synodical Auditor*

1947 Synodical Budget

Missions		
Deaf and Blind	$ 73,000.00	
European	20,000.00	
Foreign	500,000.00	
Home	400,000.00	
Negro, North America	100,000.00	
Negro, Africa	50,000.00	
South American	111,000.00	
Emergency	37,000.00	
Students Service Commission	20,000.00	
Wartime Mission and Conservation	25,000.00	
		$1,336,000.00
Colleges and Seminaries		
Operations	$660,000.00	
Repairs and Replacements	100,000.00	
		760,000.00
Support		
Board of Support	$415,000.00	
Death Benefits	14,000.00	
Candidate Subsidy	10,000.00	
		439,000.00
Administrative		
Parish Education	$ 40,000.00	
Synodical Sundries	300,725.00	
		340,725.00
Contingent Reserve		24,275.00
		$2,900,000.00

It is our privilege to submit the budget for the current year. It is the largest budget ever adopted by a Fiscal Conference. The Conference has passed it on to us because it believed two things: first, that the money it calls for is needed, and, secondly, that it can be raised. The increase of $150,000.00 over last year is due, in part, to increased costs and, in part, to increased opportunities. If we remain conscious of the opportunities, we shall not be overawed by the costs, and the confidence of the Fiscal Conference in us will be well founded.

The greatest amount of increase is in missions, and that is surely where we want it to be. With the impetus missions are receiving through the "Each One Reach One" effort, followed by a flow of consecrated dollars provided by us, there should be such progress in the Church as there has never been before. The Lord will surely bless such a united effort of hearts and hands.

The next largest increase we find in the operating cost of our colleges and seminaries. Our enrollment is the largest in many years, and unit costs are the highest ever. The natural result is the highest aggregate cost we have ever had.

The remaining substantial increase is in the expected cost of our Synodical Sundries. Most of this increase is explained by the fact that this is a convention year and the centennial year. Both the convention and the centennial celebration will cause extraordinary expenditures.

Summing it up, we should rejoice over the increased budget because we would not want to be without the opportunities and benefits which the increase implies.

THEO. W. ECKHART, *Financial Secretary*

MISSOURI SYNOD CONTRIBUTES $40,000,000 PLUS FOR CHURCH WORK IN 1946

In this last year of the first century of the existence of our Church, blessings of the Lord in overwhelming proportions have been showered upon our people. In view of such boundless mercies we are prone to fall into a danger great indeed — to compare ourselves with other church bodies and become haughty as well as proud. Remember: We are what we are alone by the grace of God!

During the depression years the writer was attending a meeting with the sainted Dr. F. Pfotenhauer, President of our Church, at which for three days straight the problem of curtailing our work so as to fit the income of the Church had been discussed. It was a gruelling task. The salaries of the missionaries and the whole work of the Church had to be cut by twenty-five per cent. Between the afternoon and the evening session we were sitting upon a bench in a park. Opposite sat a derelict of humanity. Ragged clothes, unshaven, unkempt, dirty, a big slit down one leg of his trousers, one shoe not laced at all — there he sat mumbling to himself within about twenty feet of us. The sainted Doctor turned to me and said: "There but by the grace of God sit I."

Thus, when evaluating the blessings of our Church, we come to the inevitable conclusion that there is no church body in the world today which has received greater material and spiritual blessings than the Missouri Synod. From Him alone, during these past one hundred years, have come outpourings of which we are unworthy and which exceed all human expectation. Especially has this been true in this last year of these first one hundred.

The Missouri Synod today is blessed by God with a higher level of activity and action in and for the Kingdom than at any time in its history. And lest we forget, we have that most glorious of all blessings, bestowed upon us in a greater measure than on any other Christian church body — doctrinal unity. When we consider these blessings, we must have uppermost in our consciousness the fact that they are ours not because of any merit or worthiness on our part, but because they were given to us solely and alone by God's special grace.

It is a good maxim in life to evaluate accomplishments in the light not of what we have done, but of what we have left undone. Irrespective of how much we have accomplished, our achievements fall so far short of the actual need as to become very small.

Thus when we peruse the reports of our Treasurer, Mr. W. H. Schlueter, and the Financial Secretary of Synod, Mr. Theo. Eckhart, and the Auditor, Mr. A. W. Huge, and find that in the closing year of the past century the Lord has given our people a grace of giving in a measure that exceeds by far this same grace in any other year of the history of our Church, our first reaction is one of glowing satisfaction. The $40,000,000 plus is a great accomplishment, for which we sing grateful praises to our heavenly Father, and these praises become more fervent by comparison.

Ten years ago that total amounted to only $13,000,000. Back in the halcyon days after the First World War, in 1924, the total amounted to $13,000,000. In 1940 it was $15,000,000; 1943 it was $25,000,000; in 1945 it was $39,000,000, and 1946 (the actual figures will not be available for some time to come) it was far over $40,000,000.

The financial report in the foregoing pages concerns itself only with that portion of those $40,000,000 which were contributed directly to Synod by our people and expended by Synod itself in the work of the Church. An analysis of the figures shows an increase in every department of the work of the Church. The work of our ministerial education is growing by leaps and bounds. The work of our parochial schools and Sunday schools has been blessed in this past year as never before. Our mission work is on the highest level of intensive activity in our history. In the course of a very few years, the Pension Fund of the Church has grown from nothing to $4,377,000. The charitable work of our Church is more abundant than would ever have been dreamed of ten years ago.

Numerically we are about one fortieth of the Protestant churches of America. Of all the charitable work of reconstruction, rehabilitation, and relief carried on by the Protestant churches in Europe and Asia our Missouri Synod was privileged to do one thirteenth of the total. To put it in another way, although we are only 2.5 per cent numerically of the membership of the Protestant churches of America, we have contributed more than 7.7 per cent of the total given for relief. For all this we thank God and are very proud of the special blessings which He has showered upon our Church. Giving in the Church is a grace of God, and that we give much is a sign of an abundant amount of God's grace in our hearts.

However, when we compare our $40,000,000 with what we should have done and could have done, we must come in all humbleness before our open-handed God and ask Him for forgiveness for being so remiss in our stewardship. How many are there in our Church who really give as the Lord has prospered them? How many who recognize in their own congregations that it costs much more today to carry on the work of the Lord than it did five years ago have increased their contribution proportionately? True, we spent two million dollars in relief in Europe and Asia in the past year. But how many of us went hungry to do it? True, there are 8,000 of our families here in the Church at home who have adopted 8,000 needy, hungry, and starving families in Europe, but how many thousands of families are there who contributed little or nothing for the relief of starving bodies and souls throughout the world?

Of the $40,000,000 contributed probably more than $30,000,000 was contributed by about one third of our membership. Are you among that one third?

Thus while we will on the one hand hail the $40,000,000 contributed by our people with thanksgiving to God for that He has fostered the grace of giving in the hearts of so many of our people, we, on the other hand, when comparing the tremendous and overwhelming need for the Gospel of Jesus Christ in the world today with that little drop of balm which we have contributed into a wide ocean of physical and spiritual misery, exclaim: "God, have mercy upon us."

After a perusal of the financial report for the year 1946, let our prayer be:

My dear heavenly Father, Thy temporal and spiritual blessings pass my understanding. Thou hast created and redeemed me. Thou hast enriched me in body and soul. Thou hast granted me grace to manage Thy goods, which I hold in trust for a while, to Thy great glory and the welfare of souls redeemed by Christ's blood. Make me a true, faithful steward by Thy Holy Spirit. Let me give Thee all I have and am, my body and soul, my work and my gain, my time and my talents, to be Thine in time and eternity. Take my heart and make it wholly Thine. Take my will and guide it in Thy holy paths. Take me as I am and make me as Thou wouldst have me be. Lord, I belong to Thee, not to myself, not to the world, not to Satan. Oh, then, endow me with Thy grace. Grant me the spirit of ardent prayer, of joyous giving, of zealous working, that Thy name may be hallowed, Thy kingdom may come, and Thy will may be done on earth as it is done in heaven. Dearest Father, unto such service sanctify me in body and soul and spirit to Thine everlasting praise. I pray this in the name of my dear Savior, Thy Son, Jesus Christ, for whose sake, I know, Thou wilt answer my prayer and freely grant me all things. Amen.

L. MEYER

Constitutional Matters

By THEODORE GRAEBNER

In a hundred years a synod as large as the Missouri Synod has accumulated in addition to its Constitution a large collection of By-Laws and miscellaneous resolutions by which the work of its officials and boards is regulated. At various times these resolutions were gathered into *Handbooks*. The first English edition was translated from the fifth German edition and published in 1924. About ten years ago a new edition was published, of which the Preface had this sentence: "The need for a new edition of the *Synodical Handbook* is apparent. The old edition of 1924 is out of print. To reprint it as it was would be worse than useless, because so many provisions contained in this edition have been changed and so many new regulations added that a reprint of the 1924 edition of the *Handbook* could not serve as a reliable source of information or be a safe guide, especially as far as the 'Regulations' are concerned." The book was printed in temporary form only, because it was understood that the next convention would order the publication of a thoroughly revised new edition of the *Handbook*, "in which antiquated regulations are eliminated and the present amended and clearly worded rulings are properly arranged and co-ordinated."

The resolution was passed in 1938 that a committee of eleven competent men be appointed which shall prepare a new, complete, and authoritative edition of the *Synodical Handbook*. "Antiquated rulings were to be eliminated and ambiguous and contradictory regulations adjusted, and all overlapping and conflicting of authority removed." A draft of this new *Handbook* was published in 1943. It was submitted to the synodical convention of 1944 but was not adopted, "since the committee had not been able to comply with the instruction of 1941 that it submit its report to all pastors and teachers at least one year before the 1944 convention." There were also defects pointed out in the hearings and on the floor. Adoption of the *Handbook* was deferred to the 1947 meeting. At present we are operating the huge household of our Synod under a temporary edition printed in 1945.

As these lines are being written, we are awaiting the text of the *Handbook* which will be submitted to the convention in July. Since our affairs will in the future be largely administered according to the regulations as accepted or amended by the Chicago convention, it is evident that this report should receive the most careful attention by clergy and laity alike.

Rules — the Fewer the Better

For years we have had our affairs cluttered up with perfectly antiquated provisions. A special regulation is still operative which provides for parochial school teachers who had been teachers in Germany. Rules have been handed down from *Handbook* to *Handbook* regarding parish lines reflecting the conditions of 1866. The absurd provision which demands an annual report of the Board of Directors in *Der Lutheraner* and LUTHERAN WITNESS is still in the books.

The old principle is that the more you increase rules, the more you increase transgressions. A minimum of synodical regulations, not a maximum, is best for the health of Synod and for the freedom of the congregation.

Wheels Within Wheels

The rule should prevail that we trust our elected officers and boards and do not place other officers and boards over them in order to keep them straight. All provisions making one board responsible for the work of another board are against sound policy.

From the standpoint of performing the synodical tasks efficiently, there is only harm in the assigning of responsibility to one board for the activities of another. An example will illustrate. Our system of electing professors to our colleges and seminaries is the duty of certain electoral colleges. You will find them listed in the *Lutheran Annual*, page 63. It would seem a simple matter to issue a call for candidates, publish them a few weeks later, allow a month for the reactions from the field, and then proceed to elect your professor. However, the work of the electoral college is now so tied up with the functions of other synodical boards and officials that to complete an election takes anywhere from six to eight months from the time the nomination of candidates is called for.

We have recently had contacts with the Literature Board of Synod, which is entrusted with the duty of initiating and supervising the literature which issues from Concordia Publishing House. We discover that also the work of this committee is snarled up with authority given other boards and committees so that its performance involves unnecessary toil and discussion and, at times, frustration.

Boards — not Bosses but Servants

Not that we do not favor a system of checks and balances. However, the synodical system of government involves a division of labor which according to the original ideals should not work as a check on freedom of activities, but as a service to the congregations. We should carefully scan the new text of our *Synodical Handbook* for any evidence that these principles will be operative hereafter. Our synodical tradition is a democratic one. We don't want as much government as possible, but as little. Above all, we have from the beginning had a strong feeling of antagonism to the development of an official caste. The exercise of power through organization is unevangelical in its very essence. Our Lord had His trouble with His disciples in their desire for the seats to the right and to the left of Him and had to admonish them that they are simply brethren, and One only is Master. Popery is made out of that kind of churchmanship. Paul saw the beginning of the workings of Antichrist even before there was a Roman hierarchy, 2 Thess. 2. We can trace from the earliest days of the Christian Church the harmful effects of the wielding of power by ecclesiastics. Fortunately, the dread of hierarchy is inbred in the Missouri Synod. Our attitude should be one of "resistance to beginnings," and such beginnings we would see in a tendency to make boards responsible for other boards, for their creation and supervision, when there is no promise in Scripture that the supervising board will have more of the measure of the Holy Spirit's wisdom and charity, of strength, courage, and insight, than the board or committee which is assumed to accept its orders.

Fumbling Devices of Authority

I am not referring to particular instances of any arrogation of power. I refer to the ease with which Synod has permitted conflicting fields of authority to be built up in its official life. The ideal of having each board and official body to be held responsible *to Synod directly* is being lost sight of. We should retain as much of this principle as is compatible with efficiency. Indeed, we should rather have a little less of efficiency and more freedom of

initiative in the individual board or committee laboring at some synodical task.

An amusing instance of the fruits of making old Missouri safe for the Gospel is found in the provisions related to the removal of professors from office. We checked this interesting item some years ago and found seven boards, committees, and officials who have a right to remove a professor or at least to participate in the procedure. More recently we have discovered that a professor after reaching the age of seventy may be deprived of office and salary, and erased from synodical existence as though he had departed this life, simply by the refusal of an Electoral College to approve the reengagement of such a professor after the Board of Control had taken unanimously favorable action. It is not necessary to bring charges or even to give that individual a hearing; not-voting-endorsement of the Board of Control's action does the job.

Synod — a Union for Service

All in all, our synodical system is a very wonderful system of church government. No one who has lived close to it would wish any fundamental change. But it is not wise to create positions of power which by an interlocking of authority insensibly (certainly unintentionally) tend to deliver our freedoms over to a hierarchical system of control. One may gain efficiency and lose the spirit of the free operation of congregations, pastors, and officials united for mutual service. After all, a synod is a human institution, a means to an end, and as such may develop into a system of ecclesiastical power. Churches have heard these warnings before and have ignored them and lived to rue the day when they made efficiency their idol. Board A might be doing more efficient work if it had Board B supervising its methods and Board C controlling its expenditures. It is better to have Board A make a few mistakes, but do its work in the fear of God rather than in the fear of men. And who will assert that boards and committees with authority to interfere in the work of others will have the unction of the Spirit and the common sense that will make their policies more sound than those of some committee whose activities they control?

The Ideal of Direct Responsibility

It is time that we restudy the ideals and methods of our fathers a hundred years ago. When there was some new work to do, they created a new board or agency or some new synodical office and then left these men in charge. And so mission boards did their work with responsibility to Synod alone, publication boards with responsibility to Synod alone, educational boards and committees, executive secretaryships, electoral colleges, seminary boards, all with their responsibility clearly defined, and all these officers and boards directly responsible to Synod alone. And by Synod we mean the triennial convention which creates these boards and offices. Lest we are afraid to follow the footsteps of our founders here, there are ways of getting rid of boards that do not function properly. Why do we elect officers and boards every three years? Certainly, in order to give the Church a chance to make changes where changes are indicated. Let the Church elect its editors every three years. If their work does not satisfy a majority in the Synod, or if a majority do not like their use of the semicolon, or the color of their neckties, or the cut of their beards, let them choose other editors. But while they are editors, let them edit. Synod resolved years ago that even a unanimous resolution of a District Synod cannot compel the synodical editors to publish a given item "since the editors are responsible to General Synod." There have not been many attempts to high-pressure the editors of the LUTHERAN WITNESS into acceptance of certain items, but our experience is all for an editorial board responsible to Synod alone (under the censorship of the St. Louis faculty). It will be a fine business if for instance at the time preceding a convention, various boards and committees will have the authority to dictate the publication of reports calculated to influence synodical opinion before there has been opportunity to debate certain issues on the floor. Hardly an issue can be mentioned that would not call for counter-propaganda from some other area of synodical life.

The principles of freedom in church activities, with a minimum of officialdom, governed only by the Word of God and ever subject to correction by action of Synod, is the cornerstone of that union of congregations called "Missouri Synod." Our fathers builded well. Let well enough alone.

Spring Comes to War-Torn Europe

By MARGARET GRAEBNER, Merxhausen, Germany

(The author is a dietician serving with UNRRA in several hospitals south of Kassel since the spring of 1946.)

To an American the coming of spring brings the anticipation of budding shrubs, green feathery trees, spirea and forsythia going into blossom, and birds returning to their summer habitats. Dressmakers are paging spring issues of fashion magazines and shop windows are announcing the color for the new season.

The Author

It is different here — war-torn Europe is emerging from its most critical winter in history. The first warm winds of March bring audible sighs of relief and renewed hope for a better world.

Engaged in the effort of alleviating the suffering and destitution of war victims gives one opportunity to observe how people conquer want and poverty. Ingrid was kept warm by her mother's ingenuity and skill when a blanket was converted into a snow suit, and Heinz wore shoes made from his father's wartime boots. The hairdresser asked each of her clients to bring two pieces of firewood to keep her shop warm. Old sweaters were unraveled and made into warm pairs of children's stockings. Now spring is lightening the anguish and fatigue of countless Europeans. Even the lifeless ruins of bombed cities seem friendlier. Grass is sprouting from beams formerly supporting buildings. But grotesque silhouettes of twisted steel, hollow structures, bomb craters, and streets still narrowed by rubble remain epitaphs of a horrible war. Now that the snow is melted, men and women are digging on the charnel heaps of Kassel, looking for bricks which are still usable for rebuilding. The birthplace of sweet children's fairy tales (the Grimm brothers wrote here) has a page added to its chronicles with the inscription "Kassel, 90% destroyed, 1942."

While Germany is finding its new footing and its people are organizing to rebuild and rehabilitate, approximately one half million displaced persons are still living

Among the Ruins of Kassel

The great industrial city is ninety per cent in ruins

The Cathedral of Cologne
All surroundings laid low by the bombers

within its borders. They are the remnant of that great mass of 12,000,000 persons brought to Germany for forced labor and worse. Most of them have now returned to their homelands, and others have emigrated to other countries. Of the conditions in the concentration camps I have heard countless firsthand accounts. Our daily newspapers have not exaggerated.

Tuberculosis rated high among the survivors of concentration camps. My area provides two hospitals for tubercular displaced persons. Sometimes it seems homesickness and sorrow over lost friends and families are more distressing than disease. And, too, missing limbs, a patched eye, or a bullet scar are lifelong reminders of the years behind barbed wires and under guard.

Most UNRRA camps are occupied by one nationality, but a hospital for displaced persons is international. The children's building gives one an idea how it sounds when all of Central Europe's languages are spoken at once. There are some fine little linguists among them. It is not unusual to hear a twelve-year-old speaking four tongues.

Visiting an UNRRA Assembly Center or camp is like seeing a small town. A camp of 3,000 persons has its own school and police system, and it is self-maintained by doctors and nurses, tailors and shoemakers, cooks and office workers, artists and musicians. Living quarters of UNRRA camps range from private homes to large barracks. In some instances former prison-of-war camps are converted into living accommodations. A rigid rationing plan provides food for displaced persons. Part of the diet is provided by the Army, and part is drawn from German sources.

The coal shortage is very critical in Germany. Also in the American Zone many trains are discontinued, and today a member of our staff was at Marburg, and while there the notice came that 50% of the patients must be sent home for lack of fuel for the hospital. It is a severe winter here, I am told.

The displaced persons still remaining in Germany are also happy for the arrival of spring. Reminiscences of their past give way to a happy anticipation of a new permanent home. Repatriation trains halted during the winter months have started again. I accompanied a convoy of ambulances bringing patients to a train bound for Poland. Excited chatter, hand

Group of Hessian Children
Hospital at Steinatal

kissing, and fond *"Auf Wiedersehens"* gave me a new meaning of spring.

In a Jewish camp I have seen babies in swaddling clothes. It was very interesting, as I had never seen real swaddling clothes before, and it is only in Jewish camps where I noticed babies really swaddled.

Administration Building of Merxhausen Hospital

UNRRA's program for relief and rehabilitation of displaced persons is soon coming to an end, but there is still much to be done in Germany, and I am proud of the effort my Church is making to help feed and clothe destitute people. This defeated nation is now dependent upon its conquerors in the fight against starvation and chaos. From Germany emerges the picture of a people suffering from undernourishment, apathy, and moral exhaustion.

When I leave Germany I will take many cherished memories with me — Christmas, 1946, with candle-lit trees and traditional carols of six lands; the Russian priest in full dress; trips in unheated trains; a day in Dachau concentration camp; English lesson periods with Polish patients; Kassel; Lidice, Czechoslovakia; Cologne with its *Dom* Cathedral overlooking crumbled buildings; the hours spent with young folks who grew up under Hitler; the trip on Hitler's great *Autobahn* to the Bavarian Alps; Russian choral concerts; Esthonian, Latvian, Jugoslav, and Lithuanian art exhibitions; attending church services in Wichdorf, a typical Greater Hesse village.

One of these days, before getting ready to return home, I am going to get a *Dauerwelle* in Kassel. I must take soap, a towel, and two pieces of firewood along. Then for 7M., or 70 cents, I get a permanent. I need one badly.

Hessian Girls in Native Costume
They wear as many as 14 petticoats

Entrance Gate of Merxhausen Hospital

There are unforgettable moments of religious discussions with native doctors and deaconesses working under the staff. Souls trying to find their way back. One appreciates like never before the training days of childhood and early youth. And that works do follow faith one can be assured of when seeing the relief program of our Church at the receiving end. Every word of Mr. Hoover's report on the need of Germany is true.

World Relief: Latest Report

Christians of our Church whose hearts are filled with love for Christ's work have contributed $18,000 in the last month toward the Emergency Planning Council's child-feeding program. This gives in all a total of $296,715.81 contributed toward this program, $36,000 above the originally contemplated sum.

Two carloads of fresh oranges, 1,116 crates, with approximately 105 oranges in each crate, were sent to Europe and were received on Jan. 18. These oranges were distributed to childrens' homes, hospitals, and sanatoria in the American Zone of Germany.

$4.50 food packages will no longer be sent to Europe. Only the $6.00 packages are still available for shipment across.

The recent influx of clothes to our office in St. Louis has indicated the willing spirit of our people to help those stricken in foreign countries.

$5,000 have been sent to China to alleviate the plight in that country.

The urgent demand for Bibles in Germany has prompted our Church to send 50,000 Scriptures to that country.

People who have adopted families in Europe are urged to wrap their packages as securely as possible in order to prevent broken parcels and damaged goods. Recent Post Office reports indicate that most packages reach their destination, but those that are damaged and crushed are lost in the mails.

All persons who have adopted families in Europe are urged *not* to discontinue sending packages to their adoptees before June 1. The need in Europe as also indicated by former President Hoover's report to this nation is so great that no letup in gifts can be afforded at this time.

The thousands of letters which continue to pour into Synod's Relief Office indicate strongly that the help we are rendering to men and women in distraught and despairing conditions has proved to be effective, not only in saving lives, but also in changing hate to love, fear to confidence, despair to courage, apathy to faith.

Let our love in Christ continue, therefore, to heed the call of our Savior: "Inasmuch as you have done it unto one of the least of these My brethren, ye have done it unto Me." L. M.

Please send addresses of all hospitalized service people and veterans (World Wars I and II) to the Army and Navy Commission of the Lutheran Church, 211 North La Salle Street, Chicago 1, Ill., so that these people can be referred to our chaplains and hospital pastors

St. Paul Lutheran Council Celebrates First Birthday

The St. Paul Lutheran Council celebrated its first anniversary recently when delegates from fifteen member congregations gathered to hear reports of the year's activities and to chart a course for the future. The Council has thus far engaged in four projects: released-time school, stewardship campaign, newspaper advertising, and visual education library.

Released-time classes are conducted for public school children of the fourth, fifth, and sixth grades at Lutheran centers all over the city. Teachers are paid one dollar per lesson period. Uniform lesson materials are used. Pupils of participating churches pay a small registration fee, and other children pay more. At present 919 children are enrolled in classes directly managed by the Council, and 386 children meet in Lutheran churches which operate independently but clear their schedules through the Council's committee. This makes a total of 1,305, which is about a hundred more than the enrollment in the schools controlled by the St. Paul Council of Churches (Reformed).

The stewardship campaign conducted last fall resulted in an increase of approximately $35,000 in subscriptions to the 1947 parish budgets. Total pledged was about $200,000, or an average of $32.21 per member. In the campaign five pieces of literature were used, plus statement blanks sent out at the end of the third quarter, and 1947 pledge blanks. On the latter form, space was provided for those who wished to indicate their willingness to tithe, with the result that there are 537 known tithers in the fifteen churches.

For some months past the Council has run a large advertisement in the Saturday evening newspaper. Such advertising will be continued in the future.

The most recent project of the Council is the accumulation of a library of slides and film strips for use in the churches. Already a considerable collection has been built up, which, of course, relieves the individual parishes of the expense of purchasing such materials themselves.

At its annual meeting the Council resolved to engage a part-time executive secretary. The total communicant membership represented at present is about 9,000. Synodical representation is as follows: 7 A. L. C., 4 E. L. C., 3 Missouri, and 1 Augustana.

St. Paul, Minn. HERBERT LINDEMANN

From a Pocket Notebook

At Sylvan Grove, Kans., the Men's Club of Bethlehem Church possesses a model of the original log-cabin college. The group recently appointed Hugo Buehring permanent custodian. . . . A Detroit reader reports on the news story regarding Franco-Spain and oppression of Protestantism contained in the *Christian Century* of Jan. 22. "Our nation would be shocked if it knew the truth about religious liberty under Roman Catholic dominance in Spain." . . . More than a dozen sectarian preachers the country over have advertised sermons on the theme "Open the Door, Richard," illustrating the poverty of thought in modernistic preaching. . . . The L. L. L. has a scholarship department offering a complete four-year scholarship of $1,000 each ($250.00 per year) to students desiring to attend Valparaiso University. For terms governing these scholarships address the office of Lutheran Laymen's League at 3558 S. Jefferson Ave., St. Louis, Mo. . . . A Chinese Boy Scout troop sponsored by our Chinatown mission in New York (True Light Lutheran Church) was featured on two pages of the New York *Herald Tribune* magazine section in February. . . . American Protestant churches are planning to send 500 missionaries to Japan within the next three years. (Announced at the Foreign Missions Conference, New York, March 4.) . . . Pastor Allen H. Fedder has been informed by a serviceman of his church that Iceland is no longer an all-Lutheran land. "In Reykjavik there is a good-sized Catholic church." . . . "Detroit's trailblazing efforts to bring children to Christ through the spread of vacation Bible schools have been recorded on a color movie which will be shown in Lutheran churches throughout America during the next three months. Filmed by the Rev. E. F. Schildt, pastor of Bethlehem Church, East, during vacation Bible school classes in 1946, the movie is 45 minutes long." (*Detroit Lutheran.*) . . . We agree with Pastor Victor Schormann of Washington, D. C., that giving the name "Bethlehem" to our congregation at Palestine, Tex., was particularly appropriate. . . . Comparing a regular printer's job with the mimeograph, there can be no question about the superiority of the printing press. The thought was provoked by the parish bulletin of Immanuel Church, Altamont, Ill., the Rev. M. J. Naumann, pastor. . . . A $1,000 raise is worth a few lines in this column. The congregation is St. Stephen's of Defiance, Ohio; the pastor, the Rev. C. H. Matthias. Rural route address, too. . . . "At this time we are making up the congregation's subscription list for our third consecutive years' subscription to LUTHERAN WITNESS. We cannot afford to be without it." The Rev. Theodore C. Moeller, Our Savior's, Brooklyn, N. Y. . . . In Hickory, N. C., the L. L. L. is promoting a Bible lecture campaign in which our six churches of the area are participating. Simple radio spot announcements. "Tonight the pastor in each listed church will discuss 'The Bible gives the only clear and satisfying answer to the question: Whence came the world? Four different ways in which God reveals Himself to man. Eleven different reasons why we know the Bible is God's Word.'" Good, catchy publicity, avoiding the sensational. . . . Prof. Walter R. Goetsch of the State University of Iowa supplies the complete text of a recent quotation in this column (Feb. 25) as follows: "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines," Emerson, on "Self Reliance," *Essays*, First Series, 1841. . . . When a columnist in the St. Paul *Dispatch* lately referred to the Church's part in solving the problem of loneliness, the correspondent of the Walther League of Redeemer Church, Miss Harriette Rosenquist, took pen in hand and informed the readers that Redeemer Church has about 1,500 members, but "there is always room for one more." We need more members, young and old, who find their voice when a word should be said for their Church and the Gospel. G.

Uncle Joe's Corner

"Charlie, I want to call your attention to something else which Lord Bacon mentions. I read here: 'Some books may also be read by deputy.' I take it that he means to say that we may have some one read a book or article for us and report to us on the content."

"That is what some of these magazines which are called 'digests' try to do for us, is it not?"

"True, in that way we conserve time and strength. But do not forget that there are a few books which must be read and re-read with close attention.

"Our schoolbooks must certainly be read and re-read. In fact, much of what they offer must be memorized."

"Remember, however, Charlie, that Bacon is not here referring so much to schoolbooks, but is referring to other very good books."

"What books would you mention that require such careful attention?"

"We are not speaking of the Bible now. And if we mention secular writers, there will no doubt be a difference of opinion among men as to the books under this head. I have mentioned to you a number of histories. I would add Carlisle's *Life of Frederick the Great.* And among Macaulay's *Essays,* the one on John Milton, the one on the historian Ranke, and the one on Lord Clyde are worthy of very careful reading. These *Essays* of Lord Bacon of which we are speaking are certainly among the books that should be chewed and digested."

After Uncle Joe had finished, there were a few moments of silence. Then Charlie Bonner asked his uncle: "Uncle, you spoke so highly of Bacon's *Essays,* and you gave me such an excellent explanation of that quotation concerning books that I wish you to tell me of another of these essays which will prove worth while."

"I shall be glad to do that. There is more than one. Truth is, there are many. Just now I recall one concerning 'Studies,' and since you are still in school, there is much in that essay which will repay your earnest attention."

"What does he say about studies and education?"

"I shall read to you the very first sentence of that essay: 'Studies are for delight, for ornament, and for ability.' "

"Uncle Joe, I do not think that college students would agree that studies are especially for delight."

"True, my boy, there may be some difference of opinion among those who begin to study, but as you continue in study, there is something very fascinating about learned investigations."

"Come to think of it, we have some students at school who just seem to be wedded to their books. But I think that can be overdone."

"Of course, everything can be overdone. But I am confident that very few overdo devotion to studies."

"Uncle Joe, you have devoted considerable time to studies; have you found much pleasure in them?"

"I certainly have, and that delight in studies has even increased and is increasing as I grow older. I can assure you that many things which I learned with no little trouble now provide me with genuine delight and considerable satisfaction."

"Come to think of it, Uncle, I do enjoy some of my studies even now. I suppose it is difficult to explain, but I love to study languages. I find it so interesting to compare the idioms in different languages."

"Yes, Charlie, and later on in life when other interests pall, studies will even supply more delight."

"What do you think Lord Bacon means by saying that studies will serve for ornament?"

"I am confident he means to point out that studies rightly pursued will polish a man and bestow correctness, purity, and social refinement to speech and manner."

"That is certainly true. I notice the difference in dealing with educated men and those who lack the polish which studies bestow."

"However, Charlie, we must guard against despising the common man. Remember what Abraham Lincoln said: 'God must love the common people because He made so many of them.' "

Prayer for Our Catechumens

O Holy Trinity, we pray
Descend on those who here today
Their high and solemn vow shall make
That Thee they never will forsake,
But live their life to Thee alone
Until they stand before Thy throne.

Oh, give them courage, strength, and cheer
To make their pledges without fear.
Lead them each moment of their life,
Uphold them in each bitter strife
Till they attain that glorious prize
To be with Thee in Paradise.

O Holy Trinity, we pray
Help them to walk the narrow way.
Shield them from Satan's subtle wiles,
Support them when the world beguiles.
Should their own heart deceitful prove,
Restore them through Thy gracious love.

O God the Father, be their stay,
O Jesus, cleanse their sins away,
O Holy Spirit, by Thy power
Defend them to their dying hour.
O Triune God, we now implore
Keep them with Thee forevermore.

Pekin, Ill. O. J. KLINKERMANN

AMONG OUR CHURCHES and SCHOOLS

Valparaiso University Confers Doctorate on Professor Rehwinkel

At a special convocation Valparaiso University on Sunday, March 2, conferred the honorary degree of Doctor of Laws on Prof. Alfred M. Rehwinkel of Concordia Seminary. The professors of the University and Board of Trustees took part in the academic procession. Prof. Th. Graebner spoke the invocation, and Dr. A. T. Haentz-

Conferring the Doctorate at Valparaiso

President O. P. Kretzmann takes part in the applause as Marshal W. E. Thrun is investing Prof. A. M. Rehwinkel with Doctor's hood

LEWIS SOHN PHOTO

schel delivered the convocation address: "Education for Tomorrow." Dr. O. P. Kretzmann gave the President's address: "The Price of Achievement." Musical features were in the hands of Prof. M. A. Bichsel (orchestra) and Prof. R. Schoenbohm (choir). The convocation also honored with the degree of Doctor of Science a native of Valparaiso, noted research engineer and inventor, Mr. Noah Steiner Amstutz.

Besides teaching Psychology and Education, Dr. Rehwinkel is Director of the Graduate School and of the School of Correspondence at Concordia Theological Seminary. He is a member of the faculty since 1936. G.

Lutheran Students' Seminar in Texas

The Lutheran Laymen's League in Texas has been rendering a real service to the Church by sponsoring annual seminars for Lutheran university students. The District L. L. L. has taken it upon itself to finance these seminars by paying traveling as well as other expenses connected therewith. The Board of Governors recently voted unanimously to sponsor also an annual Student Pastors' Institute during the first week in September.

On Feb. 8 and 9 the second annual Lutheran Students' Seminar was conducted at Houston with the Lutheran students of Rice Institute and Houston University as well as Student Pastor Wilbert Stelzer serving as hosts.

More than one hundred students from nine Texas colleges and universities were in attendance at the banquet at Trinity Parish Hall during the evening of the first day of the seminar. The Rev. Karl Keller of Lubbock served as toastmaster, and Pastor Oliver Harms of Trinity Church addressed the students on the topic: "The Value of an Educated Laity." Striking features on the program of this banquet were four addresses by representative students from Texas U., Texas State College for Women, Houston U., and Texas A. and M. College. These addresses revolved around the general topic: "Your Faith on the College Campus," with the subtopics: "Nurturing Your Faith," "Living Your Faith," "Spreading Your Faith," "Defending Your Faith." Pastors in attendance were grateful to God for the fine expressions of these young men and women on such vital topics pertaining to "the one thing needful." The following guests at the banquet were introduced by the Rev. Albert F. Jesse, District Student Work Co-ordinator: The Rev. W. W. Stratman, chairman of the District Mission Board which sponsors student work in the District, the Rev. A. O. Rast, Associate Field Secretary of Missions, and Mr. B. F. Jutzi of the District L. L. L. Each guest spoke words of encouragement to student pastors and students in the interest of their efforts to keep Lutheran university men and women with their Church.

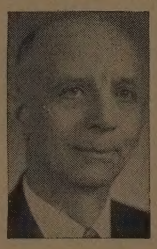
Sunday morning a breakfast was given for the student pastors and the pastors of our churches in Houston. Dr. J. W. Behnken, President of the Missouri Synod, and Mr. Martin Daib, Field Secretary of the L. L. L., were present. Later during the morning President Behnken conducted the Bible class and preached the sermon at Saint Matthew's Lutheran Church, where the students attended the service with the congregation.

After a tour of Rice Institute campus the group heard two addresses at St. Matthew's Parish Hall, given by Dr. W. W. Kemmerer, Vice-President of Houston University, and by Mr. Martin Daib.

May the Lord bless the work of our student pastors and keep our Lutheran university youth true to His cause. A. O. RAST

C. H. Haesemeyer

Mr. C. H. Haesemeyer, treasurer of St. Paul's Church, Stanwood, Iowa, has held that office for half a century without interruption. The congregation of fifty years ago, then a small flock, recognized his aptitude at figures and appointed him treasurer even before he was old enough to vote.



C. H. Haesemeyer

Mr. Haesemeyer emigrated from Germany as a young man and was first employed in a local general store. Later he took a college course and then began working in the bank. The Lord richly blessed his work. Today he is president of three banks in our State. For the past three years he served our Iowa District East as secretary of Church Extension, which position he still holds. He takes great interest in the work of his home church and that of Synod.

In the annual meeting of his congregation he requested that he be not reelected to his long-time office. His wish was granted. At the installation of the new officers his pastor, E. F. Hempel, addressed him briefly and extended to him the sincere thanks of the congregation for his valuable service during these many years.

Mr. Haesemeyer is now 68, has a wife and four children, a very fine family. E. F. H.

Commissioning Service

(Report Delayed)

A service was conducted in Zion Church, Sioux Falls, S. Dak., on the first Sunday in Advent, 1946, for the purpose of commissioning the Rev. Wm. Weber as Executive Secretary of the Lutheran Welfare Association. The Rev. G. A. Troemel was in charge of the service. With the congregation to deliver the sermon for the evening occasion was the Rev. A. H. Bringewatt, Executive Secretary of the Nebraska Children's Home Society, Omaha, Nebr. "Jesus, Gentle Shepherd, Lead Us" was sung by Miss Erna Thill, member and soloist of Zion Church Choir. The Rev. E. C. Beyer, member of the Association's Executive Board, read the commissioning rite. Assisting in the service were Pastors G. H. Steffen, H. E. Rossow, F. Freeze, P. H. Brill, Paul Siegel, and C. D. Eifert.

Pastor Weber has been transferred from Ponca, Nebr., and now has an office in the Boyce Greeley Bldg. in Sioux Falls. E. B.

Letters from Readers

WISCONSIN DOES NOT PARTICIPATE

In the 11th issue of the LUTHERAN WITNESS the following statement is made: "Representatives of all Lutheran bodies represented in the Nebraska area met with representatives of Associated Lutheran Charities and of the National Lutheran Council, Division of Welfare, in Omaha late in 1943." My objection concerns the word "all." The Wisconsin Synod, which is represented in that area, had no part in the formation of that organization.

I. P. FREY, *President*
Nebraska District, Wisconsin Synod

"LIFE" DOES NOT LIKE LUTHER

Sometime ago a friend left a batch of old *Life* magazines in my studio. Leisurely glancing through the copies, one senses that *Life* is antagonistic to Luther and the Lutherans. To wit: A half-page illustration depicts a statueless pedestal inscribed: "Martin Luther." Around it lies the bombed rubble. What a contrast to the picture that appeared in a copy of WITNESS sometime ago, showing the unscathed statue of the Reformer amidst the ruins of a German city. It may not have been the same town, but *Life* would pick the one that made sport of Luther and his followers. A full-color double-page spread shows the Roman Consistory of Cardinals prostrate. What "pomp and circumstance." Cardinal Spellman appears on one of the covers of the magazine in full regalia. Two letters went to the editors.

In my current WITNESS ("Wanted—A Lutheran Voice") are exposed some more of *Life's* insults.

But why should the LUTHERAN WITNESS stand at the weeping wall and bemoan that you have no voice? Have you not the champions of true Lutheranism right here in your pages? What better "Board of Public Relations" could we have than our esteemed and venerable Editors of the WITNESS? These distinguished men, backed by the rest of the faculty of "Concordia," and some 3,000 or more true Lutheran ministers, not to mention our esteemed teachers, and a quarter of a million readers of the WITNESS. Yes, what

more *do* we want? Wake up WITNESS; thank God for His blessings of the past 100 years.

And now that we have this settled, let's get busy on a Lutheran newspaper or magazine and let the world know through "he who runs may read" publicity that Martin Luther and the Lutherans are still alive. And still "A mighty Fortress is our God" and "The Kingdom ours remaineth."

CHARLES CHRISTIAN ILLERS

Staten Island 10, N. Y.

CONCERNING "THE SPIRIT OF SEPARATISM," *"LUTHERAN WITNESS,"* LXIV, 1945, PAGE 334

In the above article the Editors of the LUTHERAN WITNESS commented on an article concerning the Doctrinal Affirmation which had reached them anonymously.

Subsequent correspondence has revealed that this critique was not intended to be anonymous, but was the recommendation of a duly constituted committee of one of our Districts.

The Editors of the LUTHERAN WITNESS sincerely regret that at the time of the publication of the above article they were unaware of this fact and that their reaction against anonymous publications struck items which had been submitted in good faith, and they therefore express their regrets for the manner of writing and for the judgments passed in the article concerning the authors.

THE EDITORIAL STAFF

Miscellaneous

Ordination and Installations

(Authorized by the Proper Officials)

Candidate

Ordained and Installed:

Stoll, Edward, as professor in the High School, Milwaukee, Wis., by W. C. Meyer, 3. Sun. p. Epiph., Jan. 26.

Pastors

Commissioned:

Raedeke, T. A., as missionary in Duluth, Minn., by N. Heimsoth, Inv. Sun., Feb. 23.

Installed:

Elser, John G., in Castor Gardens Congregation, Philadelphia, Pa., by E. H. Behrens, 3. Sun. p. Epiph., Jan. 26.

Hafemann, Donald V., in Christ Congregation, Austin, Tex., by W. H. Bewie, Rem. Sun., March 2.

Hartman, E. W., in Zion Congregation, Oxford, Iowa, by E. W. Brewer, Rem. Sun., March 2.

Hubertz, John W., in Zion Congregation, Hardwick, Minn., by M. Hauser, Rem. Sun., March 2.

Jacobsen, J. G., as associate pastor in Christ Congregation, Woodside, N. Y., by J. W. Leinninger, Inv. Sun., Feb. 23.

Klein, Herman, in Markus Congregation, Provo, Utah, by N. F. Roschke, Inv. Sun., Feb. 23.

Lincks, Howard, in Immanuel Congregation, Manchester, N. H., by P. W. Brauer, Quin. Sun., Feb. 16.

Lohrke, W. C., in St. Paul's Congregation, Chatfield, Minn., by A. Deye, Inv. Sun., Feb. 23.

May, Edward C., in Holy Cross Congregation, Portland, Oreg., by W. H. Hillmer, Inv. Sun., Feb. 23.

Nicolaus, Marvin, in Markham Congregation, Markham, Ill., by J. W. Acker, 3. Sun. p. Epiph., Jan. 26.

Reinking, H. J., in Bethlehem Congregation, Crawford, and in Redeemer Congregation, Harrison, Nebr., by C. H. Wolf, Quin. Sun., Feb. 16.

Robinson, Edgar Lee, in Good Shepherd Congregation, Gary, Ind., by L. A. Kaufmann, Sexa. Sun., Feb. 9.

Schienbein, Walter, in Christ Congregation, Mellowdale, Alta., Can., by B. F. Behrends, Quin. Sun., Feb. 16.

Schnute, W. C., in St. Paul's Congregation, Ashland, Ky., by O. F. Stolzenburg, Inv. Sun., Feb. 23.

Teachers

Gersmehl, Harold C., in St. Paul's Congregation, Napoleon, Ohio, by M. Zschoche, Sun. p. New Year, Jan. 5.

Launer, G. O., in St. Andrew's Congregation, Chicago, Ill., by M. Fick, Sept. Sun., Feb. 2.

Lorenz, E., in First Bethlehem Congregation, Chicago, Ill., by N. Heimsoth, Inv. Sun., Feb. 23.

Luebke, P. T., in Bethany Congregation, Detroit, Mich., by O. Riess, Inv. Sun., Feb. 25.

Ruhter, Vernon, as teacher for Lutheran Child Welfare Association, Addison, Ill., by A. Schlechte, Monday, Feb. 24.

Conference Meetings

Pastors':

The Seminary Conference (formerly known as the One-day Conference) will meet, April 7, 9:30 A. M., at Concordia Seminary, St. Louis, Missouri. — WALTER J. WARNECK, Sec.

Yellowbank, Apr. 15, 16, St. Luke, Posen Twp., Minn. Announcements to Rev. A. Fellwock, Wood Lake, Minn. Exegesis of Heb. 8:1 ff.: E. Hallstein. Papers by A. Fellwock, A. Gierke, M. Keller, R. Holzhauer, H. Sporleder. Pastoral sermon: E. Wille (J. Zimmermann). — REV. J. ZIMMERMANN, *Sec.*

Minnetonka, Apr. 15 (10 A. M.)—17, Concordia College, St. Paul, Minn. Communion service at Jehovah Church, Apr. 15, 7:30 P. M. Pastoral sermon: K. F. Lichthardt (E. Schroeder). Tuesday: Exegetical paper on Phil. 2:1-18: L. Wohlfeil. Review of Revised Standard Version of the N. T.: Th. Schroedel. The Bible on Divorce: W. Stolper. Wednesday: The Resurrection of Christ a Motive for Sanctification: F. W. Janzow. Tithing: J. Schumacher. Selective Church Fellowship: E. H. Stahlke. Thursday: Signs of the Times an Incentive to Greater Evangelistic Effort: H. Gamber. Boy Scouts: H. Wunderlich. Report by President Heyne. Religious Background of the Founders of the Missouri Synod: H. E. Sieving. Sermon Outlines: F. L. Von Husen. Chaplains: C. M. Steging, R. L. Ehlen, M. F. Heine. Particulars on lodging will be sent in conference program. — R. A. RITZ, *Sec.*

Teachers':

Southern Nebraska District, Mar. 31—Apr. 2, Trinity School, Grand Island. — L. H. BAACK, *Secretary.*

Announcements

The following are appointed to serve as the Committee on Nominations for the 1947 Convention of Synod: *Pastors:* R. Jesse, 4212 Leslie Ave., Detroit 4, Mich., temporary chairman, L. H. Deffner, H. J. Eggold, R. Griesse, E. Grotelueschen, F. Stolzenburg, R. Wiederaenders. *Teachers:* E. A. Marty, E. Siebrass, G. Wesch. *Laymen:* Arthur Dallmann, L. W. Meinzen, Harold Meyer, Carl Wagner, L. Wolfanger.

All members of Synod are invited to suggest to the Committee on Nominations suitable candidates for the various offices, stating reasons for such suggestions. — LAWRENCE ACKER, *Chairman, Electoral Board for Nomination Committee for 1947.*

In view of the fact that the undersigned has accepted a call into another District, *Rev. Theo. Hoemann,* Adair, Iowa, will assume the office of the District presidency of the Iowa West District on April 1. — HERBERT BERNER, *Retiring President.*

The following pastors have been appointed as Visitors: *Rev. H. A. Roschke,* Waverly, Iowa, in place of Rev. C. E. Krog, who accepted a call to the Northern Illinois District; *Rev. W. G. Nagler,* Sumner, Iowa, in place of Rev. Mark J. Steege, who accepted a professorship at Springfield, Ill.; *Rev. R. P. Young,* Monticello, Iowa, in place of Rev. W. S. Schreiber, who accepted a call into another circuit in our District. — C. HESSE, *President of the Iowa District East.*

March 12, 1947

Rev. Carl Wirth, Middle Lake, Sask., has been appointed Visitor for the Northeast Saskatchewan Circuit in the place of Rev. H. Burkart, who accepted a call into another circuit. — REV. J. LUCHT.

March 9, 1947

Reports and Memorials to Synod Lists of Delegates

Many inquiries are received at this office as to the deadline for memorials to be printed. According to the last edition of the *Handbook,* page 17, III, 3, such reports, etc., must be in ten weeks prior to the Convention. *The Book of Memorials* should be in the hands of the pastors and lay delegates four weeks before the Convention. It is the custom that all overtures are sent to the Secretary for registration, who will then forward them to the President, who has the decision as to which of them, according to their importance, are to be printed.

In writing an overture, the typewriter should be used, double space, and on uniform paper, 8½×11, on one side only. All overtures should be brief, clear, and complete.

As to the *lists of delegates,* please report missing names and addresses of delegates to your District Secretary, not the undersigned. The District Secretary will keep the Synodical Secretary informed at all times of changes and additions to the list. Representatives of boards and colleges should announce directly to the undersigned. It is from the official list of the Secretary that committees are appointed. Qualifications of delegates for committee work should be reported on a separate sheet. — M. F. KRETZMANN, *Secretary of Synod.*

Kendallville, Ind., March 4, 1947

Changes of Address

Pastors:

Amling, C. M., 2144 N. Greenleaf, Santa Ana, Calif.
Ave-Lallemant, W. M., 1729 Harrison St., New Holstein, Wis.
Behringer, O. N., White Cloud, Mich.
Brandt, Richard M., Kingsbury, Tex.
De Laney, Theo., 300½ E. Hutchison St., Barstow, Calif.
Ernstmeyer, K. W., 413 Camden Ave., Salisbury, Md.
Evers, Fred, *em.,* 4605 Stockwell St., Lincoln, Nebr.
Fessler, Ralph C., New Berlin, Ill.
Feiertag, John, Chinook, Mont.
Gehrs, W. E., Box 472, Langdon, N. Dak.
Hicken, Hicko, *em.,* 4895 N. Ashland Ave., Chicago 40, Ill.
Janke, Palmer, Livingston, Calif.
Jiede, William F., R. 1, Box 374, Wheaton, Ill.
Lohrke, W. C., Box 201, Chatfield, Minn.
Praeuner, O. H., Wathena, Kans.
Rock, Robert L., 901 Main St., Kaukauna, Wis
Weber, William, 269 Boyce, Greeley Bldg., Sioux Falls, S. Dak.
Wetzel, Louis, R. 3, Atwater, Minn.

Teachers:

Helmkamp, Martin J., 4438 Cadillac Ave., Detroit 13, Mich.
Kramer, A. H., 406 Chicago Ave., Oak Park, Ill.
Launer, G. O., 3650 S. Honore St., Chicago, Ill.
Schmidt, Raymond, 1401 Perrysville Ave., Danville, Ill.
Sieving, E. C., 533 Home Ave., Fort Wayne 6, Ind.
Wurr, Virgil C., 307 Lake St., Alexandria, Minn.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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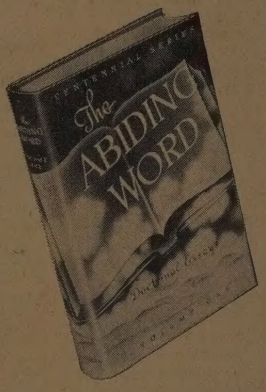

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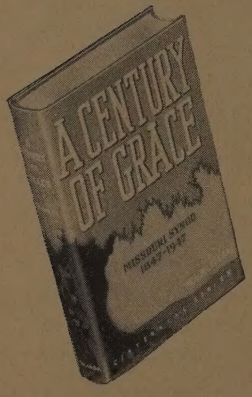

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